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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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A GENERATION ago, as a result of the splendid discoveries and theories of Charles Darwin, a sharp contest was waged between the advanced adherents of science and the votaries of theology. Bitter word-battles were fought, in which Darwin was denounced as an atheist, which he in no sense was, while the more conservative theologians like the famous Samuel Wilberforce, were targets for the erudite sarcasm of Huxley, who eloquently inveighed against the thunders of the drum ecclesiastic, as he called it. The conflict waged between the giants was taken up by lesser men; and theology and secularism ransacked the archives for dialectic weapons against each other. It was the sharpest concussion of minds and spirits, since the great war between Martin Luther and the powers of Rome.

During that long contest, there was one weapon which the scientific rationalists used with withering sarcasm against the armies of the Church. "What is your Christian morality worth," they said, "when it is based on essential immorality? Is not Justice the high ruler of heaven? Yet your Christian faith sins shamefully against Justice. You say that you have sinned; that in Adam's Fall, we all incurred the wrath of God. We no longer believe in Adam, but you do believe—or say you do. And believing in Adam's sin, which passed to all mankind as a lasting heritage, you say that, to redeem this sin, a greater and graver sin was committed; no less than that flagrant sin against Justice, the punishment of the innocent for the guilty. To redeem sinful man, the Saviour was sacrificed, being Himself innocent, holy, without sin. The innocent One for the guilty many. What darker injustice could be conceived? What graver crime could be chosen as the foundation for righteousness? What more immoral basis for morality?"

It was a bitter taunt, and it was pressed home with relentless, withering sarcasm. Time passed, and by degrees the contest subsided. In part, this was owing to the sweeping victories won by the idea of Evolution, which made it no longer possible for the conservatives to maintain the static principle of special creation. In part it was due to a realization that the principle of Evolution was not of necessity hostile to religion; but that, even within the field of religion, it had a deep significance and promise; that, if there was the evolution of the body, there was not less the evolution of the soul, of the Church, of religious life, of the revelation of God to man: And of late it is becoming daily better understood that the last word of wisdom was not spoken by the Darwinians; that beyond the material realm of the biologist, there may be other realms, equally capable of exact exploration, equally real, and in their reality giving a firm ground for many of the beliefs of religion which were the targets of the sharpest arrows of secularism a generation ago. The tide has turned, and it is certain that the science of the future will declare for the reality of the invisible world, the world of our immortality.

Nevertheless, within Darwin's lifetime, the materialists were completely triumphant. They had traced the history of Life, they said, and "found in Matter the promise and potency of all forms of life," as Tyndall declared in his famous address at Belfast. They affirmed that they would lay bare the sources of Life itself, its very nature and most hidden secrets. And, with the taunt of "the innocent for the guilty" still on their lips, they pressed on their investigations. What history will say of the present "age of science" is uncertain. But one thing is sure: that, if there be any justice and righteousness in the days to come, there will be unmeasured condemnation of one feature of our age, the abominable practice of vivisection.

Experiments on living animals were inaugurated, in all probability, with the aim of penetrating the secrets of Life; and it seems certain that the contest with the theologians, and the wish to disprove God's prerogative of creation, were an added incentive. But the revelation of some of the detestable practices of the vivisectors aroused a general outcry. The new inquisitors no longer dared to say that they inflicted these horrors solely from curiosity, whether or not dignified by the name of scientific. They offered a sop to public opinion, by declaring that they tortured animals, submitting them to abominable mutilations, "for the good of mankind." "The innocent for the guilty."

The secularists taunted the Christians with the sin of injustice. "Your faith is immoral," they said, "because it punishes the innocent for the guilty." But how infinitely worse is their own religion, the accepted "religion of science," at the present moment. On the one hand the belief of theology that, for the spiritual well-being of mankind, for the redemption of innumerable souls, a single victim was offered once, though even in "agony and bloody sweat." On the other, the practice of science, involving innumerable helpless victims, for mere brute curiosity falsely dubbed "advancement of knowledge," or, what is, if possible, even worse, because this ceaseless mutilation and torture is supposed to promise well-being for the bodies of human beings, and a knowledge whereby they may escape the just fruit of their sins. On the one hand, we have a victim, self-offered, a willing sacrifice. "The Son of man came not to be ministered unto, but to minister, and to *give his life* a ransom for many." And that blessings to multitudes have flowed from that sacrificial life, not even the coldest rationalist can deny. On the other hand, innumerable unwilling victims, dumb, hopeless, helpless, and, as their torturers believe, destined to no resurrection.

It is suggested that our biologists, followers of the "science of *life*," but in reality practitioners of manifold death, will indeed probe to the secret of things, and cut out the heart of the world-old mystery. But the very progress of science shows that this is almost certainly a delusion. Really great men of science, devotees of those sciences which have no torture-chamber, are beginning to see that Life is not to be sought in the interstices of veins and nerves, or the cellular tissue of the brain. That Life, like Matter or Force, is a great unity, manifesting through these, but in no sense generated by them. That Life is a mystery indeed, but a divine mystery, only to be penetrated by reverence, purity, obedience. It is certain that every year which passes will mark an advance in this true theory of Being, that every year it will be more manifest that the countless victims of "scientific curiosity" perished in the torture-chambers in vain.

But it is said that this ceaseless mutilation, this infecting of helpless animals with foul diseases, is "for the good of mankind." If it be so, then no baser charge has ever been brought against humanity than this, that we, the beings of heart and mind and soul are willing to accept any benefit at such a price. The innocent for the guilty. The helpless as a ceaseless holocaust for the wiser, stronger, more gifted beings. If we could believe that mankind, as a whole, would willingly and knowingly accept bodily well-being and immunity, at the cost of incessant torture and mutilation inflicted

on helpless, voiceless brutes, then we should be inclined to abjure our humanity.

But we are inclined to hold two beliefs. The first is, that this plea of "the good of humanity" is very often used in bad faith, as a cloak for "the advancement of science," that is, brute curiosity, and as a sop to a public opinion, which would otherwise make this iniquity impossible, as it has made slavery impossible. The second belief is, that where this plea of "the good of humanity" is put forward in good faith, it is a complete delusion. In the first place, we are convinced that experiments on animals, even were they otherwise justifiable, must of necessity be quite inconclusive for human beings. The differences are too great and fundamental. In the second place, we are convinced that by far the greater part of human maladies have their origin in conditions that are not present in normal animal life at all, or are present only through infection from man.

Here are some weighty comments on this specious claim of the benefits which have accrued to mankind from the practice of vivisection: To begin with, we have been told that one of the greatest triumphs of the vivisectors is the anti-toxin treatment of diphtheria. But far from supporting this contention, the returns of the Registrar-General show that the death-rate per million persons during the five years 1901-1905 (the anti-toxin period) was far above that of the pre-anti-toxin period, 1876-1890. Again, in a recent work with the striking title, *Our Meanest Crime,* Dr. J. H. Clarke writes: "So far from vivisection saving human beings from being experimented on, it actually necessitates it." And Dr. J. S. Harndall, Royal Veterinary Surgeon, says: "There is no proof that the millions of animals that have been cruelly tortured and sacrificed to the whims of scientists have produced the slightest benefit to science." A distinguished French physician, Dr. Foveau de Courmelles, adds his testimony: "With the recent discoveries concerning electricity and the X-rays, an entirely new science has been born. To promote knowledge now, it is not necessary to resort to vivisection." Finally, we may add the witness of a most distinguished operator: "As a surgeon I have performed a very large number of operations, but I do not owe a particle of my knowledge and skill to vivisection. I challenge any member of my profession to prove that vivisection has in any way advanced the science of medicine, or tended to improve the treatment of disease." These are the words of the late Dr. C. Clay.

But it has been left to what is called "the new surgery" to add the crowning abomination to this evil development of "science." We

quote the *New York Times,* November 7, 1908: "Some of the wonders of experimental surgery accomplished at the Rockefeller Institute for Medical Research in this city were made public yesterday at the opening session in Philadelphia of the American Philosophical Society. Dr. Alexis Carrel described the grafting of one dog's leg on another dog's body. The leg was taken from a dead dog and grafted on a fox-terrier. In three weeks' time the wound healed and the dog was able to use the new leg. He had perfect control of it. Cats' kidneys have been transplanted to other cats, even after the organs have been in cold storage sixty days. Human arteries and jugular veins have been interchanged, and the patients have not been able to tell the difference. It is entirely possible, Dr. Carrel thinks, to apply some of these methods to the relief of suffering humanity. This is the end towards which the Rockefeller Institute is working. The chief difficulty will be to get healthy organs to transplant. It was suggested by Dr. W. W. Keen that when a healthy man dies, his kidneys may be kept in cold storage until it is possible to operate upon someone suffering from an incurable kidney disease. What has been done with the kidneys, Dr. Keen thinks, can also be done with other human organs. Already a knee joint from the leg of a dead man has been used to replace the injured joint in a living person."

We apologise to our readers for inflicting on them this horrible account of a detestable development of "science." The necessity which forces us to transcribe it, and them to read it, is a kind of vicarious atonement, whereby we try to lessen the nation's part in this brand-new sin. Profoundly believing, as we do, that the "sufferings of humanity," of which Dr. Carrel so feelingly speaks, are the exact measure of the sins of humanity, we wholly disbelieve in the possibility of alleviating suffering in any way other than by lessening sin. And we are convinced that nothing worse has been devised, in an age fertile in evil, than this shocking attempt to "alleviate suffering" by the mutilation of the dead.

For even in this "scientific" age, we hold to the belief, old-fashioned perhaps, antiquated perhaps, that the maladies of mankind are the fruit of sin; and of sin in which, for the most part, the normal animals have no part at all. To begin with things entirely obvious, is it not conceded by the best opinion of the best men, that the use of alcohol is a fruitful cause of suffering; not only by the wide demoralisation it spreads among human beings, and especially among the more helpless races, but even more, by its direct lethal effect on the very powers of life, so that, with a

sharp and penetrating truth, "the sins of the fathers are visited on the children." Is it not to the direct action of alcohol on the generative forces that we are to attribute the birth of so many sickly, morbid, incompetent or even imbecile children? The mutilation of animals will not help us here. This is a purely human sin.

Again, is it not certain that not merely disease, but proneness to disease, which characterises "the rotten bodies of our day and generation" is due to our feeding on "carrion," as one of the wise has said? And even more far-reaching, deeper, more demoralising, is our general practice with regard to sex. Why is it, to begin with, that the process of bearing young is, for the animals, and even for the simpler human races, a harmless, painless incident, hardly more disturbing to bodily well-being than the pursuit of food, or sleep; while, for our "civilised" races, the bearing of a child is a sharp peril, bringing the mother close to death's door, and indeed in too many cases even through the door? How many of our most "cultivated," "sensitive" and "advanced" women look forward to the birth of a child with dread and chill apprehension, as being, in fact, a deadly danger? And how many who thus awake in fear in the darkness of the night will face the truth—that this dread evil is the fruit of "countless centuries of abuse" and degradation? Here again the torture of animals will not help us. This is once more a human sin.

What are we to say of the far graver matter, the result of this terror, the deliberate refusal to bear children, while continuing the abuse of the powers of life? How deep this evil may go, how it may sear the inner nature, blunt the spiritual faculties, dull and darken the vision of the inner eyes, only those wise ones know, who watch over mankind, and now, as of old, "give their lives a ransom for many." But, it will be said, men are at fault also. Yes, deeply and most culpably. And not least in this: that these perpetual sins are possible largely through the effort of men, to wit, those very men of science who have so far explored the sources of life, that they have found ways to cheat life itself, and to pervert the very forces of life into sterile sensualism. But this is the sin not of men alone, or of women alone. It is a widespread sin of our humanity, and most of all, of our civilised races. Therefore, in the name of "science" let the animals suffer, who have never sinned, if haply through their tortures we may go on sinning, and yet escape the penalty of our sin. That is what is meant by the pursuit of vivisection "for the good of humanity."

Do we therefore advise the reckless propagation of children, to be born, as our reformers tell us, into homes of poverty and misery? Far from it. What we do advocate is not reckless propagation of children, but chastity. If our population be so great, that there is no room for more, then in heaven's name, let us be clean. Surely that is not impossible. Here, at long last, we may learn from the animals. For it is notorious that, under stress of suffering, or in captivity, many of the nobler animals cease altogether to propagate their race. They do not, as does mankind, seek out subtle ways of corrupting nature. But with tragic simplicity they cease from the continuance of their kind. Here is one lesson our biologists might learn, if they are veritably in search of wisdom.

We have spoken at times, and with clear sincerity, of the abuses of the Roman Church, which bears so heavily on the hearts and minds of so many lovers of truth. But we venture to say that for one thing much will be forgiven, even of the darkness of the Inquisition. And that one thing is the devotion and real purity which the Roman Church has both preached and exemplified for centuries; showing, in its consecrated priests, its nuns and monks, that chastity is possible, even for humanity, as it is possible for "the beasts that perish." One cannot doubt that chastity has been made far more credible, far more easy of realisation for millions, through the example of so many devoted men and women, who have offered not merely a part, but all of their life-force, to the service of spiritual life. And from that example, real chastity in marriage has been made more possible: the clean and normal birth of healthy children. The attitude of the Roman Church toward the sins we have spoken of will assuredly cover a multitude of sins.

How long will that sanative influence prevail against our "age of science"? Surely the very question suggests the obvious truth, that in too many ways, the pursuit of science is not diminishing the sin, and therefore the suffering of humanity, but is rather adding to both. Is it not through the very "progress of science" that these outrages on the powers of nature become possible? Or do our men of science really believe that, through the expedients of their surgery and their therapeutics, they can defy the law, and cheat both nature and nature's Nemesis? It cannot be doubted that they do. And here we have the evidence of a far deeper and more penetrating evil, one more significant and far-reaching than any single sin.

This far-reaching evil is the gradual atrophy of the inner powers, as a consequence of a low and material standard of life, not merely of practice, but also of belief. Especially is this true in America,

where there are no standards handed down from a better age, no traditions of nobler living, to check mere secularism and sensation-mongering. For what is so much of the struggle for wealth, of which we hear so much in the platform of all parties, the periodicals of all sects and sections, but a low and vulgar worship of sensationalism, the evidence of natures so coarse and rudimentary, that they can only get the sense of living, through a ceaseless stream of sharp sensations and personal triumphs, which keep the alert vanity perpetually stimulated? These perpetual stimulants to the lower personal nature slowly but surely deaden the higher and genuinely human nature, and make it more and more difficult for the voice of the soul to make itself heard. How can the still, small voice become audible, in the midst of the roar of sensationalism, the din of personal strifes, and surface vanities? Nor is it to our credit as a nation, that, where a widespread protest has been made against the rush for wealth, it has too often been made on the plea that more should be admitted to the struggle, and not on any principle of greater nobleness.

The same coarseness, the same vulgar sensation-hunting is rapidly and thoroughly corrupting our literature. There was a time when it seemed that America would give birth to a new literature of idealism, would catch and echo the large utterance of the early gods, in a movement full of promise for all humanity. Hopeful though we may be, optimist though we may wish to be, yet it is becoming painfully evident that that happy prospect seems more and more remote. It is not merely that we have crude and coarse sensationalism in our cheaper and more mercenary daily papers. After all, they are written to supply a crude and coarse taste, to stir nerves already jaded by the strife and struggle for wealth. The real evil, the deep-seated harm is elsewhere. Take up any of those popular magazines which, with their harshly-colored covers, adorn our book-stalls, and which, selling by the hundred thousand, are becoming almost the only literature of millions of American homes. They are almost wholly filled with stories, well-written in a certain sense, vivacious, smart, direct. But look a little deeper. Are they not, in almost every case, stories of "success," that cheap and surface success so dear to the American heart, where the hero gains "wealth and position," and worships the heroine, not for any finer qualities of heart or sacrifice, but simply for bodily attractiveness and animal spirits. Looked at closely, the vast mass of these stories silently preach a low and selfish ideal of life; a life of surfaces, a life of sensationalism, a cheap indulgence of egotism, whether amatory or political or financial.

Our protest against this immeasurably vulgar literature does not spring from super-sensitive nerves or a longing to see the craze of æstheticism, or the psychic vagaries of the decadents repeated in America. It springs from a deeper source: from the conviction, namely, that the low and coarse view of life inculcated by our "popular" magazines cuts us off, not merely from good literature, which is much, but from right life itself, which is infinitely more. This ceaseless strumming on the lower chords of our natures, this endless searching after the sensational, as the motive for literature, strengthens and hardens the minds and egotisms that feed on it, and at the same time slowly atrophies the higher powers, which make not only for good literature, but for real life. For the plain truth is, that this whole life of sensationalism is a cheap and coarse illusion, and not life at all.

Life is holier, deeper, sterner than our "successful" novelists would have us believe. Life holds higher prizes than such "success" as they conceive. It also holds graver penalties than they dare to contemplate. They shudder at "poverty" as the great failure, and, if the story is to sell, their heroes must gain wealth and welfare. But there is a far worse poverty, a deeper failure, to wit, the failure of a nation, the poverty of heart and soul of the men and women who compose it; and this is met by a far graver penalty. The failure to penetrate below the jarring and jangling currents of surface life means something more than the failure to attain to saintly quietism, though that is much. It means the failure to reach, to enter, to become one with, the great permanent currents of Life itself. And he who will not enter the flame shall perish with the smoke.

The life of men and nations is as the life of a tree, to wit, the primal tree of Humanity. A nation or a man may elect to play one of two parts: either to enter deeper into the life of the tree of humanity, to be sap of its sap, to become one with branch and stem; or, to live as a leaf, to perish as a leaf, scattered before the cold winds of Time's inevitable winter. If we seek and find the deeper currents of life, humbly obey the profounder laws, subjecting ourselves to them in sacrifice and self-effacement, then may we indeed become one with the deeper life, the life which is everlasting. But if, through the desire of sensation, through the vulgar lust of a cheap and sensual success, we elect to live in the strident life of the surface, then our fate is the fate of the scum and surface froth; destined to perish without trace, without regret.

Let the most charitable, the most optimistic among us say what signs there are in our American life, that there is any appre-

ciation of this deep and fundamental truth; what warranty there is for believing that either our literature or our practice is based on any higher aspiration than the desire for cheap personal prominence and achievement. And cannot the dullest among us see that this base view of life is already bringing its Nemesis, in the deliberate choice of sterility which has already been spoken of? But there is a worse sterility than the failure to bear children. There is the sterility of the soul, of spiritual life, which means the withering of the roots of life itself; the drying up and rotting away of those powers which, where soul-life is ardently sought and its laws obeyed, do indeed draw into the soul the power and blessing of the deep well-springs, circulating through the veins of the soul the water of immortality. Beneath the outer sterility which cuts off the life of the race, is the inner sterility which cuts at the root of spiritual life itself. Of both, the cause is the same: the worship of cheap and sensual aims, which debase the life-forces and embody them in forms that must perish like autumn leaves.

Let us, in conclusion, suppose that, in the purposes of the gods, a race had been destined to high and noble ends; to become, indeed, the seed and promise of a more blest, more spiritual humanity. And let us suppose, further, that such a race had for a time walked worthily of its high calling, and then, through too much "success," too much cheap "prosperity," had begun to fall away; to choose the lower rather than the higher, the baser instead of the nobler; the path of sensual indulgence, not the way of sacrifice: following, in fact, the course which the people of this country are notoriously following. Then, we may believe, two possibilities might lie in the hand of high Providence. Either it might be decreed that such a race should be suddenly swept away, with the stern sentence: "Cut it away. Why cumbereth it the ground?" Or, if the process of degeneration had not gone too far, and there was still life in the roots, then Providence, in stern mercy, might decree for that people a drastic purification, to wit, the terrible purification of long suffering and sorrow, whether through war or pestilence; until pain and misery and failure had undone the evil that too much "prosperity" and the cheap worship of it had wrought; and at least a remnant of the nation, tried as by fire, might come back to the deep realities of life, to purity, to sacrifice, to holiness. In this harsh and terrible way might the purposes of Providence be attained, and the nation, destined for high things, but perversely seeking low things, might be brought back to the path of life, and become at last a truly spiritual power, uplifting all humanity.

FRAGMENTS.

I.

I HAVE never been able to think highly of a religion that was not attractive. Beauty and holiness must be linked together. Religion should make a man cheerful; it should make him uncomplaining; and it must make him personally more winning, more attractive, or else there is something wrong with his religion.

The minor virtues are not to be despised, and many who now neglect them would be astonished to discover how materially their cultivation assists in the growth of the greater virtues. Life is made up of little things, and we need for ourselves and for others, the little virtues with which to meet them. I have often known a poor soul to go discouraged and hungry for lack of a cheerful word or a winning smile. Perhaps those who, unthinking, denied them, were possessed of many fine qualities of mind and heart. Nevertheless, the opportunity came to them and they passed it by; an alms was prayed for and they took no heed.

There are alms of the soul as well as those of the body, and they are far more important and far more precious. Where one man starves for bread there are an hundred starving for spiritual charity.

We cannot afford to live so much on the surface of things; life itself calls us deeper; for life is the greatest of the fine arts, the most tremendous of conflicts, the most splendid of adventures. We shall not make it tawdry, therefore, in artificial trappings, nor inconsequent in idle inconsecutiveness, nor futile from passivity and neglect.

Unfailing sweetness, patience and good humour, careful attention to the comforts and pleasures of others, a ready assistance, a smiling compliance,—these are little things, but, believe me, adepts have developed from just such trifles where the heart of true devotion prompted.

By applying Emerson's test, and in this light appearing before the bar of your own conscience daily, you may be amazed to find what progress you will make, what constant sacrifice and self-control will be necessary, and how much nearer and clearer will become those mountain peaks of attainment which formerly seemed so far away, but which "the day of small things" has made possible to us.

II.

Does not the great fact of Death standing ever in the midst of Life enable us to comprehend that material existence is *not* the Reality;

but that Reality lies back and within these things of sense and time; in that unseen world whose denizens have in all conditions unbroken continuity of consciousness, unfading perception, unclouded realization?

I say then that Death is a great torch which Divine Providence has placed in this darkened world, to light the way; it is the lighthouse of the ocean of Avidya.

III.

Remember that we invite what we fear, that the constrictive power of anxiety keeps from us the good which rightfully is ours, and which would come to us did we permit it. Success is for the man who is sure of success, not for him who merely longs, doubting at heart. One must *know* one will win, then victory is certain; the powers of earth bow before their conqueror. This knowledge must spring from calm, interior conviction, the conviction of him who has placed himself on the divine side of nature, who has claimed his inherent birthright of God-hood, whose faith cannot be shaken, since it is founded upon those things which, invisible to the eyes of sense, are yet most vitally real and true; who commands and must be obeyed. Dominions, principalities and powers are all under the feet of such a man, he guides and controls them, bending them to his will. He must be absolutely sure of himself, then he cannot fail. Whatever the conflict may be, undertaken in this spirit, success is certain.

Whether success lead him to the right or the left-hand path is then for him to determine. For of all trials success is the greatest; it is the trial of the gods.

He who can remain equal minded in the flush of victory; who can maintain the simple, childlike spirit in the midst of luxury; can remain detached in heart from powers and possessions; continue the god, never stooping to be the slave,—such an one has gone far upon the path of life and immortality.

Make your success then, but make yourself a greater man that you have succeeded. Make the world a better world for it, until the farthest star may rejoice in its course that there is such a king among men.

IV.

I see one most blessed explanation of all our pain and suffering, of whatsoever kind,—that the Master loves us enough to be willing to take this trouble to train us. And what an immensity of love that represents! He must also find something in us worth the expenditure of the effort, else his great wisdom would forbid the

extravagance. In the first thought lie peace and comfort, the peace of the child on its mother's breast; in the second, a grand incentive, a spur to courage and perseverance, and vistas of illimitable hope. So long as he is not discouraged with us, we dare not become discouraged with ourselves; so long as his compassion sees the need of further discipline, we can but accept it gratefully. The wonder is, not that we have so much to bear, but that, considering our endless failings, vices, and sins, we have so little. It shows great regard for our weakness that we are led along so gently; not hurried up the rugged path most of the Masters travelled.

Dear Lord, since I am so unworthy of your compassion, make me at least to *feel* it. Since I am weak and prone to despondency, give me the strength to justify your faith.

CAVÉ.

"Thou hast but one thing of thine own, from which no power of all the worlds can rend thee. That is—thy Will.

"Thou canst make it Will of the underworld (bitter and dark), or Will of the over-spaces; ally it to Anarchy or Law. The choice is thine; thy *Will it is, inhering in no other. A free Will, freely given thee; a heaven-born thing*—thine own.

"Though thou canst transmute this Will unto base uses, forcing it to dwell and work among the beasts, thou canst not forever chain it there. Heaven-born, it seeks reunion with the Will of the Father, that Source Divine from which it sprang at the creative Voice, to which—when the cycle of Manifestation ends and that Voice falls silent—it must return. Shall it return naked as it set forth? Or—bearing thee with it?

"Behold thy scintilla. It seeks the Flame. Thou canst detain; it is thine own while thou hast being. But—choose the underworlds, and like them thou must die, thy Will, a shooting star, returning to the Day-Spring of its birth. Art thou for union, or for separation? Choose. *Choose* NOW."

BOOK OF ITEMS.

NATURAL PSYCHICAL AND SPIRITUAL BODIES.

PART II.

THE part of Gaudapada's poem translated in the present number is so lucid, so simple, so convincing, that any comment on it seems superfluous. Nevertheless, great men have commented on it, and among them even the great Shankara. Therefore we cannot refuse humbly to follow in the great Shankara's footsteps.

Let us begin by reminding our readers of the position of Gaudapada's poem, both chronological and logical. First, as to the personality of Gaudapada. He was, the tradition of Southern India tells us, no other than the sage whom we know as Patanjali, author of the famed Yoga Sutras. And this work, as we understand it, was intended to bridge, and does in fact bridge, the chasm between such splendid works of the prime, as the Mandukya Upanishad, and the closely technical system of the Yoga School, with its precise, practical instructions for duly qualified students. Students who are to approach the Yoga Sutras with some hope of mastering them, need, as we have already seen, two kinds of powers or qualifications. First, the moral powers, the quiet heart, the well-ruled nature, the awakened will, which does all things as to the Master, and the ardent flame of aspiration. Hardly less needful is the clear intellect, the lucid insight, well-poised, swift, luminous. And it is, if we rightly understand the question, chiefly to the end of training the intellect, and endowing it with just such powers, that Gaudapada wrote his famous poem; and that the great Shankara enriched it with the treasures of his peerless, matchless lucidity. No spirit more transparent ever gave forth the Indian Wisdom; and with his clear and critical genius, Shankara is ever the poet, the worshipper.

The present chapter of the poem, the third, seeks to awaken and to strengthen in the understanding a deep realization of the oneness of the individual soul with the universal Soul. And once that realization is reached, the intellect has laid the foundations of lasting sanity. It is of interest to every student of comparative religion and philosophy to find that, just about the time when Gaudapada's poem was written in distant India, Empedocles was thinking his way to like conclusions in the bright land of Hellas, or at least within the realm illumined by Grecian light. Take, for instance, the twentieth and following verses of Gaudapada's poem: "Some would have it that the unborn, everlasting Being comes to birth. But how could

the unborn, the immortal, come to mortality? The immortal becomes not mortal, nor does mortal become immortal;" and compare them with the verses of Empedocles:

> More will I tell thee too: there is no birth
> Of all things mortal, nor end in ruinous death;
> But mingling only and interchange of mixed
> There is, and birth is but its name with men....
> But when in man, wild beast, or bird, or bush,
> These elements commingle and arrive
> The realms of light, the thoughtless deem it "birth";
> When they dispart, 'tis "doom of death"; and though
> Not this the Law, I too assent to use....
> Fools! for their thoughts are briefly brooded o'er.
> Who trust that what is not can e'er become,
> Or aught that is can wholly die away.
> From what-is-not what-is can ne'er become;
> So that what-is should e'er be all destroyed,
> No force could compass and no ear hath heard—
> For there 'twill be forever where 'tis set....
> The All hath neither Void nor overflow....
> But with the All there is no Void, so whence
> Could aught of more come nigh?....
> No wise man dreamed such folly in his heart,
> That only whilst we live what men call life
> We have our being and take our good and ill,
> And ere as mortals we compacted be,
> And when as mortals we be loosed apart,
> We are as nothing....
> Behold those elements own equal strength
> And equal origin; each rules its task;
> And unto each its primal mode; and each
> Prevailing conquers with revolving time.
> And more than these there is no birth nor end;
> For were they wasted ever and evermore,
> They were no longer, and the great All were then
> How to be plenished, and from what far coast?
> And how, besides, might they to ruin come,
> Since nothing lives that empty is of them?
> No, these are all, and, as they course along
> Through one another, now this, now that is born—
> And so forever down Eternity....

So far Empedocles. We need not point out that his conception is more objective, that of Gaudapada more interior and mystical.

Yet Empedocles also rises to heights of mysticism, as when he hymns the One in words truly Indian in spirit, though Greek in form:

> We may not bring It near us with our eyes,
> We may not grasp It with our human hands....
> For 'tis adorned with never a manlike head,
> For from Its back there swing no branching arms,
> It hath no feet nor knees alert; It lives
> One holy Mind, ineffable, alone,
> And with swift thoughts darts through the universe....

And even more genuinely Indian in both thought and word is his final vision of things to come, when Patience' perfect work shall have been accomplished, and mankind shall be regenerate:

> And seers at last, and judges of high hymns,
> Physicians sage, and chiefs o'er earth-born men
> Shall they become, whence germinate the gods,
> The excellent in honors.

And we shall have once more a divine humanity, which shall abide

> At hearth and feast companioned with the immortals,
> From human pains and wasting eld immune.

Such an identity of thought and expression leads us to give greater credence to the old tradition that from India as well as from Egypt the mysteries came to Hellas; and that the Greek sages, when they put forth what our scholars term speculative philosophies, are in reality giving forth, in guarded terms, in symbol and metaphor, the pristine teachings of the Mysteries. With this preface, we take up again the translation of Gaudapada's poem.

GAUDAPADA'S POEM ON THE MANDUKYA UPANISHAD.

III.

One takes refuge in devotion, thinking that he has been evolved by the Creator, and that before this evolution nothing was; such a one is deemed of mean understanding.

Therefore I shall tell of that which is beyond mean understanding, which enters not into birth, which is forever equal; since, though seeming to enter into birth, this is not born at all.

The Supreme Self is likened to space, which is made up of the sum of spaces enclosed in jars, and includes the jars also. This is the best simile for evolution.

When the jars and other containing vessels are destroyed, the spaces that were contained in the jars and the like melt into universal Space. So individual selves melt into the infinite Self.

Just as, when the space contained in any jar is soiled by dust and smoke, the space contained in other jars is not soiled, So all individual selves are not affected by the happiness or sorrow of one individual self.

Everywhere there is difference of form and nature and name. But there is not therefore any difference in Space. This again is a simile of the Universal Self.

Just as the space contained in a jar is neither a separated part nor an evolved effect, of Space, so likewise the individual self is neither a separated part or an evolved effect of the Self.

As space, in the thought of the inexperienced child, seems stained, so does the Self seem to be stained, to those who are unawakened.

As far as dying, being born, going and coming are concerned, in the case of all beings it is just as in the case of Space.

All separate beings are like the creatures of a dream, sent forth by the glamor-power of the Supreme Self. Their relations, of greater and less, or of equals, are no proof that they are real. (10)

For the substance of the Five Veils of the Self, enumerated in the Taittiriya Upanishad, is of the Highest Being, as in the illustration of the portions of space, and Space.

In the contrasted terms of the Teaching of Nectar, the oneness of the Supreme Eternal is taught; just as Space is one, whether it be the space contained in the earth, or in the body of man.

The unity of the undividual soul and the universal Soul is proclaimed. The thought of diversity between them is reproved. Therefore their oneness is the truth.

The description of the individual soul and the universal Soul as separate before the growth of the soul is attained, is only to make intelligible the growth of the soul. It does not represent a reality.

Similes for the Soul, taken from clay that can be moulded, from iron that can be welded, from sparks that come forth from the flame, are different in character. They are but means for the understanding to pass over. There is no real division at all. (15)

As there are three stages of life, the lower, the middle and the higher, so there are three stages of vision. This way of devotion is taught for the sake of attaining these.

Those who believe the individual soul is separate from the universal Soul, each set firm in his own opinion, are in conflict with each other. But this teaching of Oneness is in conflict with none.

For the teaching of Oneness is the transcendental Truth, and duality is a part of it. As they also teach duality, this Truth does not conflict with them.

The Eternal, ever unborn, appears to be divided through Glamor only, for, were the division real, the immortal would take on mortality.

Some would have it that the unborn, everlasting Being comes to Birth. But how could the unborn, the immortal, come to mortality? (20)

The immortal becomes not mortal, nor does the mortal become immortal. For nothing can become the contrary of its own nature.

If any think that what of its own nature is immortal can come to mortality, how can he hold that it stands immortal and changeless?

The Scripture holds the same teaching regarding birth, whether that birth be real or unreal; that alone is certain which is taught by Scripture and affirmed by reason.

Such sentences of Scripture as that which declares "There is no separateness," and "Indra, through glamor, appeared as manifold," prove that He, the ever unborn, appears to be born through Glamor alone.

The sentence of Scripture, which forbids worship of the Formative Power, proves that the Formative Power is not final Reality. And the sentence, "Who can bring Him into birth?" proves that causation is not final Reality. (25)

"It is not that, not that!" This sentence denies all properties in the Self. The Real is sought to be indicated by sheer incomprehensibility.

The birth of the Real is perceived only through Glamor; it is not a reality. He for whom the Real is really born, must think of it as perpetually reborn.

The Unreal never enters birth, whether in reality or through Glamor; just as the son of the barren woman is never born, whether really or in seeming.

As in dream the mind divides itself into the seer and the thing seen through the power of Glamor, in just the same way the mind, in waking, divides itself into the seer and the things seen, through the power of Glamor.

As the mind, which is really not divided, appears as divided in dream; in just the same way the Mind, really not divided, appears as divided in waking. (30)

Whatever division there is, among things animate or inanimate, is an appearance of the Mind's making. When Mind transcends mind, no division any longer exists.

When by awakening to the reality of the Self, the mind's imaginings are brought to rest, then does Mind transcend mind, ceasing to grasp after externals, since naught is left, other than Self, for it to grasp.

The true knowing is declared to be free from imaginings, and not separate from what is known; the Eternal, unborn, everlasting, is what is known; by the unborn the unborn is comprehended.

The condition of the mind which has transcended itself, which is free from imaginings and has reached wisdom, is beyond the condition of dreamless sleep, and different from it.

For in dreamless sleep the mind has simply sunk into quiescence; but when Mind transcends mind it has not simply sunk into quiescence, but has entered completely into the realm of wisdom, the fearless Eternal. (35)

Unborn, beyond drowsiness, beyond dream, beyond both name and form, shining out all at once, all knowledge, beyond the need of specific forms of service.

It has passed beyond all descriptive speech, it has risen above all forms of imagination; it has entered into peace, it is all at once full of light, it is pure vision, unmoved and fearless.

Where no form is perceived by the thought, there is naught to grasp nor to surrender; then the power of knowing has come to rest in the Self. Reaching perfect being, it knows no further birth.

The union with the intangible is hard to perceive for the seekers of union; the seekers of union draw back in fear from That, seeing fear where there is no fear.

The seekers of union think that on perfect control of the mind depend freedom from fear, the conquest of pain, awakening to the light, and everlasting peace. (40)

Just as it is possible to empty the ocean, by picking it up drop by drop on the tip of a blade of kusha grass, so it is possible completely to control the mind by infinite perseverance.

By the right means one should gain control over the mind, whether it be scattered abroad after the feasts of desire, or sunk down in sluggish sloth; for lust and sloth are equal dangers.

Let him turn the mind back from lust by holding in memory the pain of all perishing things; for remembering that all is unborn, he ceases to perceive what is manifest through birth.

Let the mind that is sunk in sloth be awakened; let the mind that is scattered be brought back to peace. Let him know that the mind is prone to unrest and lust; therefore, when it has gained peace, let him keep it in peace.

Let him not allow it to hold with relish to the happiness of this peace, but let him through spiritual vision break free from all attachment. Let him by effort of will bring the mind to oneness with the Self, keeping it poised, in perfect stillness. (45)

When the mind sinks not back in sloth, and scatters itself no more abroad, no longer like a flickering flame, no longer catching false reflections, then it is one with the Eternal, in perfect stillness.

Self-sustained, full of peace, entered into Nirvana, ineffable, is that most excellent joy; it is declared to be the all-knowing unborn, at one with the unborn goal of all knowing.

The individual soul is not really born; it has no real separate being; that is the highest truth, which perceives that naught is really born.

CHARLES JOHNSTON.

WHY I JOINED THE THEOSOPHICAL SOCIETY.

IN looking backward over the winding road I have travelled toward my present position as a labelled theosophist, it is amusing to note my original standpoint. The Society then existed on the dim horizon of my thoughts as a body of fanatics, charlatans and dupes, engaged in a profitless and foolish enterprise. Far from meaning Divine Wisdom, the word theosophy was vaguely indicative of clairvoyance, spiritualism and legerdemain, with much uproar over misplaced tea-cups and fugitive cigarette-papers.

For which misconception I can now only beg the Society's pardon.

From time to time my eye was caught by items in the newspapers heralding the exposure of theosophic frauds and unmasked Mahatmas. Never can I recollect reading a defence; either the accused were dumb before the shearers, or as is its wont, the free press refused to spoil a good story by a tame explanation. The silence was quite as effective as any explanation could have been: on the face of it there were somewhere defenders or there would not be accusations, but I should not have busied myself weighing evidence for and against them, since there was for me no live issue involved. The question might safely be left to the mills of the gods and to the more hasty Society for Psychical Research.

The attitude of my most clear-thinking friends was either that of scientific materialism or of agnosticism, and I looked upon myself as a weak and mild specimen of the latter class. It was past the time when that great wave of enthusiasm for the new-shorn and naked truth could have swept me quite off my feet; the active fighting days were over; to proclaim oneself an evolutionist and a religious doubter was but following the line of least resistance, instead of calling for the courage and independence it once had demanded. Darwin and Huxley were too victorious to need recruits; the advance guard of the church was already in treaty.

My agnostic ardor was further sapped by the suspicion that religionists had really a stiffer spring-board from which to leap into unselfish action, as well as a more assured resting-place. I loved, too, the concrete body of worship and adoration which I had occasionally sensed. On the other hand, though knowing the Church a great power, its viewpoint as presented to me seemed wofully lacking in reason. "Not for all his faith could see" would I have been of it, though in large measure for it.

For my near-sightedness I here tender another apology.

In the course of time I actually, in person, made the acquaintance of a woman whom I discovered was a Theosophist. I found her a very real person, intensely alive to the finer aspects of life, an awakening and stimulating friend. I never talked Theosophy with her for the same reason that I never talked Catholicism with my Romanist friends, or Christian Science with those of that ilk. Since to them these subjects were evidently vital, it would have been discourteous to exhibit my apathy and distrust. Yet without discussion I distinctly felt her belief and her attitude of aspiration, and I inevitably veered about several points. Theosophy had become something believable by high-minded and intelligent people; a phase of thought worthy of serious approach.

Before long I was presented with a copy of the *Bhagavad Gita,* and I was glad to be able to say how much I honestly liked it; how beautiful I found it; whereupon *The Voice of the Silence* promptly arrived, over which I could only shake a puzzled head. Nevertheless the next Christmas it was pleasant to recognize some quotations in a calendar as from this source, and to find them full of meat when read slowly and separately.

At about this stage in my journey I think I delayed a very long time. The habit, however, of defending theosophy in the abstract from my own abstract doubt grew upon me, also that of saying to scoffers, "But I really don't believe that is their standpoint," giving such reasons as I could, though always adding, "Of course I'm not speaking from the inside——"

Some real and central beauty was dawning on me, but it seemed almost obscured by a murky cloud, which I thought of as occultism and mysticism.

For which confusion of thought I should like to beg the pardon of true occultists and mystics.

My wall of prejudice was being surely and steadily undermined, although I had no foreshadowing that I should desert the agnostic party. I was not in search of a faith. I felt that there were enough things to be accomplished in the active world to fill life twice full, and if one lived conscientiously and industriously one need not trouble about the ultimate end. If there were a divine intelligence, credit would be given to honesty and energy; if not, it was still quite simply the wisest course. As to the burning questions of inequality and injustice, they were apparently inexplicable, and since they were beyond one's power to alter, one would better not dwell on them over much; better just be as decent as possible in one's own small circle, widening it as fast as one could. Yet, since I seemed booked for a semi-defense of something I neither understood

nor fully believed, I chose to be better informed, to get more refuting facts at my disposal. I began borrowing the QUARTERLY and discussing the contents with my theosophical friends who had by this time doubled in numbers. I had an amusingly lively time, for I held myself continually in the opposition. Seizing strong points to present to the enemy, weak ones with which to discomfit my friends, both the strong and the weak for my own independent judgment. I also frequented the theosophical meetings, where I had the grace to keep quiet. The membership was small, but the evenings were very beautiful, very simple, marked by a spirit of restraint and tolerance; the devotional atmosphere distinctly to be felt. Only once before had I been aware of this atmosphere in so marked a degree, and then it had had every outer aid to heighten and abet it; a great cathedral, a concourse of devout peasant worshippers and the wonderful voices of the Greek Catholic priests. An outsider could scarcely determine whether the impression had been emotional, æsthetic or religious, or merely human sympathy with the earnest and devout. Here was the same quality, though scarcely a dozen were gathered together, and there was no church, no ritual. I considered this quite beside the question under argument, something one should simply respond to as best one could—being an agnostic.

In all the presented subject-matter there was much that I recognized as old thought-friends, much that appealed to my ordinary understanding, but there were also many things absolutely baffling in their newness and incomprehensibility. There were expressions and similes and symbols which I would certainly have pronounced nonsense, had it not been for my personal respect for those who took them so seriously. Plainly, I might not jeer. The other alternative was to understand, confessing that I had met something beyond my mental depth, something my superficial smattering did not permit me to grasp, which insistently demanded comprehension.

It was alluring and I splashed and plunged in waters too deep for me, occasionally bringing up a pebble or a pearl, but chiefly discovering new depths, new mysteries.

I still intended not to agree when I did understand, but I meant to disagree intelligently, if possible.

Then came a flank movement. In a second-hand book store I found some pamphlets and publications of the Vedanta Society, which I read with avidity. Here was the same philosophy, the same faith and many of the same queer expressions; the same inability, too, to express certain things in good, plain, English words, which had all along been one of my special minor grievances. Doubtful points and dubious statements were here confirmed, and

to my feminine mind carried extra weight from the respect accorded them by various groups of scholars. I thought of the late turmoil over the effort to reconcile scientific discoveries with "revealed religion," and then wondered at the easy welcome this old, old revelation could have accorded them.

I returned to my theosophical discussions practically a convert to the philosophy, anxious to learn the exact tenets of the Society. These seemed at first hopelessly vague.

Of course it declared for the universal brotherhood of man, but so likewise did socialism, and communism, the churches, the constitution of the United States, and so had the French Revolution, each in its own distinctive tongue. One could not adopt or reject any of them solely on the ground of brotherhood, there were other more determining marks.

Tolerance for other religions and opinions and the widening of our knowledge were worthy objects, but did not greatly help to strengthen the outline for which I was searching. All scholarly, cultured and social people were more or less enlisted under such a banner. It was perplexing, too, the way in which the Society disclaimed all dogmatism, then promptly accepted and appropriated the most intricate and definite of all religious systems. The opening sentences of an article would proclaim the unbiased poise of original research, the following page would take for granted or boldly assert a fact which "all theosophists hold." Even the very explicit teachings concerning reincarnation were treated in this puzzling fashion.

It was long before I came to a firm realization that theosophic doctrines were held tentatively, subject always to proof or to refutation, subject to immediate revision should anything present itself more unifying, more perfectly explanatory of life.

Arrived finally at this conception, I found myself disarmed of all criticism save the old tea-cup and cigarette-paper difficulty. I had never been brought quite face to face with this aspect, but I had all along felt its presence, just out of reach, an intangible, illusive wall of I-didn't-know-what, which might prove utterly repellant on closer investigation. However small its proportion to the whole thought-system, it might be a most disturbing element. The miracles of Christianity were of like relative unimportance, but had been prolific doubt-breeders among the honest and ethically minded.

Clearly I must approach and must examine. The strictly theosophical literature was again discounted, partly because of suspected partisanship, partly because the phenomena seemed trivial, the evidence insufficient; so I made literary excursions in every promising direction.

Various biographies of saints and mystics, with their almost unvarying chronicle, were perhaps the most convincing documents which I found—and first of all I think I should make my reverences to Joan of Arc for her direct, unwavering statements to her persecutors, for the corroboration of her marvellous achievement.

Saint Francis of Assisi was a close second, however, while Paracelsus, Swedenborg and William Blake helped build an evidential mass of some bulk, to which the bits of other-worldliness which I was learning to trace in poets, painters and musicians, added weight. The gulf between a Wordsworth who could commence a verse, "Jones when first together" and the wonder-poet trailing clouds of glory through the immortal ode, calls for supernatural explanation as loudly as Joan herself.

Mr. William James, Sir Oliver Lodge, and the late Mr. Myers helped me with their accounts of logical and painstaking investigation, so that when at length I turned back to the once mistrusted theosophical records, their facts were too easily grouped and classified to provoke challenge: dignity, too, was theirs by virtue of the great stimulating power which had proven inherent in them. Evidently the simple, rather common-place starting-point had been necessary, that a large following might grasp the crude facts.

This, I think, constitutes the whole of my mental priming. I had slowly been led to the full acceptance of a great philosophy, a profound religious concept. The actual impetus which drove me to unite with the Society came in the form of a book from the enemy's camp, called *Isis-Very-Much-Unveiled.* I read it with growing indignation, it was so manifestly unfair, so unscrupulous in its use of flippant humor. At the time of publication it had probably been a formidable weapon, but during the interim freshly-established truths had turned aside too many of its assertions for the irony to be properly biting.

The book served me greatly in being the caustic statement by a keen opponent of the most damaging charges which could be lodged; it cleared away lurking doubts and suspicions as no elaborate arguments of enthusiastic partisans could have done. Moreover, it gave me a reason for actually joining the maligned body.

If one believed in a cause open to such attacks, one should be in a position to defend the faith from within the ranks. So forthwith I made my application for membership and was duly admitted to the Theosophical Society.

A. E.

THEOSOPHY AND SOCIALISM.

[A question and answer about Socialism were published in the April QUARTERLY, as part of the "Notes and Comments." We afterwards received a letter of protest from Mr. William L. Garver, author of a novel entitled *The Brother of the Third Degree*. We print Mr. Garver's letter with the original question and answer and some comment by another writer.—EDITOR.]

QUESTION: I am unable to understand why the THEOSOPHICAL QUARTERLY takes the attitude it does towards Socialism. I am not a Socialist, though I am acquainted with many who so call themselves; but Socialism is a Brotherhood, and works specifically for the helping and uplifting of Humanity. Why then is not Theosophy, which has the same fundamental objects, in sympathy with it? Surely it cannot be because of different views regarding economic adjustments, as such details would hardly seem to come within the general scope of Theosophic teaching and practice. I would be glad of some definite points. P. K. S.

ANSWER: The Editor of the QUARTERLY has sent this question to me for reply, knowing that I am in no sense a Socialist, but that I have been for many years a close student of it from various points of view. It is a large and complicated subject—an incoherent subject in its present stage of indefinite ideals and diverse conclusions and opinions—and therefore one hardly to be dealt with in the contracted space of the "Questions and Answers." I should think, furthermore, that so far as essential points are concerned, the querent might have found many of these in the various articles on the subject which have appeared in this journal from time to time, and to which reference is made. I may, however, offer certain suggestions which to my mind are pertinent, and afford no escape from the conclusions that the two viewpoints—Theosophy and Socialism—are, and always must be, diametrically opposed.

First on this matter of Brotherhood. Here Socialism builds a fence and says all who are within it are Brothers; all without, unless or until they can be brought within its limits, are enemies or at least outsiders. (Of course I do not speak of the bitter or aggressive forms of Socialism, as these could hardly enter into our discussion.) This is an immediate recognition of sect or caste or creed; call it as you will, the idea is the same. Theosophy says all men *are* Brothers, regardless of race or sect or creed, or color, or any other distinction; regardless of their goodness or evil; regardless of their recognition of the fact or their opposition to it; regardless of whether they are friends

of society, or enemies of it. For this Brotherhood is not an organization, nor can it consist in organization, no matter how widespread or broad, but is in itself a fundamental fact in Nature, the oneness or identity of all souls with the Oversoul. This oneness of soul may and does co-exist with the utmost divergence of mind and emotion. Therefore Theosophy says that for the realization of this Brotherhood, man must become a more spiritual being, must grow into closer contact with the soul where this condition perpetually obtains, and that all which makes man more spiritual makes of necessity for Brotherhood, and all which tends to make him more material, makes against it. So much for theory—the briefest possible indication, but careful study will demonstrate more and more the fundamental cleavage in the two conceptions. Then as to practice. Theosophy holds that Socialism makes not for but *against* Brotherhood in that it makes for material, not for spiritual aims. Theosophy holds that man makes environment, not environment the man, since the soul under propulsion of wisely directed Divine Law, is pushing forever and ceaselessly upward and outward. Theosophy holds that it is our inestimable privilege to aid this process; first by full recognition of it; second by rigid self-purification ("take first the beam from thine own eye, then shalt thou see clearly to take the mote from thy brother's eye"), and third by removing as far as possible all which impedes the full action of this Divine Law of Evolution in the Universe. In many a detail it could here join hands with Socialism in special acts of reform, but it sees, and sees clearly, that Socialism's *material attitude towards reform* is a far greater bar to genuine progress than the matters it seeks to redress, and therefore as turning men's minds towards the body and away from the soul, Socialism constitutes a barrier *in itself* to advance, as largely representative of the ignorance and blindness of the mind absorbed in matter, to its true and enduring interest.

The ethics of Socialism preclude belief in the immortality of the soul. I know that this has been and will be vehemently denied; nevertheless those to whom the immortality of the Soul is not an accepted theory but a *living fact,* can read my meaning. "According to your faith be it done unto you," said the Master. We need then above all things to widen and deepen our faith. In these days faith is being wonderfully *broadened,* but with a tendency to become *shallower;* the amount often being no greater, but merely distributed differently. Theosophy rests upon the soul and the soul alone. In its teaching the body is a shadow that comes and goes according as the Light is placed. That which causes the shadow therefore is its concern—the Light, and that which stands before it.

D. R. T.

To the Editor of The Theosophical Quarterly.

Dear Sir: In regard to the article in the April QUARTERLY, upon the subject of Socialism and Theosophy, I cannot agree with D. R. T. that the former is incoherent, in a stage of indefinite ideals and diverse conclusions and opinions. Whatever apparent diversity there may exist among Socialists, does not arise from any disagreement of principles or of ultimate aims, but from policies surrounding the methods to be used to bring or aid in bringing the ultimate desired; in other words, all differences are purely in regard to practical tactics, and throughout the entire civilized world this movement has a never before equaled homogeneity or unity of consciousness and aim.

The writer says Socialists build a fence and say that all who are within it are Brothers; all without it are enemies, or at least outsiders.

Unfortunately for the accuracy of this statement, the Socialists do not build the fence. The recognition of a fact is not an advocacy of the evils arising from that fact. The Socialists, by recognizing the fact that in all civilized societies there are two classes, workers who produce, and exploiters who live off of the products of others, are not by recognition of this fact advocating this division into classes. Far from it, they are profoundly sorry that this division in society exists; they say that such a condition should cease and the causes that lead to antagonistic classes should be removed in order that the entire human family can be united into a harmonious whole where the interests, material as well as spiritual, are all in mutual accord.

Such a condition of mutual identity of all interests the Socialists contend can only be brought about by the abolition of the competitive industrial system which pits man against man in a struggle for a material existence which of necessity engenders hate and selfishness. Therefore they advocate, without exception, the substitution of a mutual co-operative system of industry where all work in harmonious accord, in lieu of the present system of competition. The writer says we recognize sects, castes and creeds. True; but again we repeat, the recognition is not to be confounded with the advocacy of the thing. Does the brother deny that sects, castes and creeds exist?

Again, he says Theosophy says all men *are* Brothers. The Socialist concedes this theoretically, but desires to remind the writer that they do not ACT like Brothers. So far from denying the fact that all men are by nature bound together in the universal tie of Brotherhood, the red symbol they everywhere use and the meaning of which has been so grossly perverted, proclaims this fact in no uncertain manner. Take a drop of blood from the arteries of a King, Emperor or President and let them fall upon a sheet of white paper beside drops from the arm of the humblest blacksmith or negro, and no chemist with all the delicate instruments of his laboratory, no biologist with the most powerful microscope, can distinguish any difference between those drops of red. Therefore the Red Flag, in its true meaning, proclaims that all men are possessed of one common attribute or quality and naturally are Brothers, but artificial, man-made conditions have divided them into classes, a fact that every Socialist most sincerely regrets and is trying by every means in his power to remedy.

Again, the writer says that Socialism makes *against* Brotherhood in that it makes for material and not for spiritual aims. In answer to this I wish to call attention to a fact that Socialists themselves often overlook and that is, that while the Socialists say that the great mass of human beings act in conformity with what they believe to be their material interests, the few, in fact every militant Socialist to-day is not working for his material interests. He is sacrificing them, he carries the flag of an unpopular movement, he suffers the scorn, ridicule, contempt and misrepresentations of those around him. He loses his job and spends

his little savings in an unselfish propaganda for future generations. He doubts or realizes that what he labors for will ever be accomplished in his life time. Often, discouraged, he ceases from his arduous labors; but it is only temporarily, for he has become inoculated with a spiritual force, and once his blood is infected with this energy, death alone brings surcease from his labors. In other words, the Socialist workers of to-day are impelled by spiritual aims. Their rewards are not in high salaried positions, political or commercial advancement, but in that exhilaration of soul which comes from working in harmony with the natural forces which are carrying humanity into a higher civilization. Contradictory though it may appear, they are denying themselves, surrendering their material interests in the espousal of an unpopular movement.

And yet, these militant workers in the Socialist movement, those in the vanguard, are not rising above their environment; they are as truly responding to their environment as the mass who consider only their visible material gains. But the environment these few respond to is from the invisible, spiritual side of life. The term environment is not to be limited to the visible material things or conditions without or around us, but also comprehends all the subtle states or conditions within or invisible to us.

With this conception no Theosophist need fear that Socialism will impede his spiritual unfoldment. On the contrary it will give him the opportunity every day to deny himself in order that he may find his own true Inner Self.

How the writer comes to the conclusion that the ethics of Socialism precludes belief in the immortality of the soul is past understanding. The reverse is everywhere apparent. The humblest worker in this great world movement, with no conception of metaphysical subtleties, intuitively feels that he is helping to build a civilization in which he will sometime live. Even aged workers, who have passed the limit of three score years and ten, feel this certitude. What does it mean other than that they shall live again in the social system they have labored for? But what can the drones say, those who drift with the *Laissez faire* and do nothing or only passively to aid in bringing the Kingdom of Heaven on earth?

Most truly do we need a wider and deeper faith, as the writer says, a faith that will impel us to labor unceasingly in the face of contumely, misrepresentation, material losses and many misunderstandings, confident that the conflict develops our character, exalts our soul, and that what we sow we will ultimately reap, even though it be only in lives to come. WILLIAM L. GARVER.

Mr. William L. Garver is undoubtedly sincere in his defence of Socialism. But in the letter printed above, he seems to modify the expression of his views so as to meet what he would perhaps describe as the prejudices of theosophical students. In a pamphlet entitled *Socialism in Brief,* which he was good enough to send us with his letter, he states his principles with much greater directness and lucidity. He there says: *"Even selfish actions, when truly selfish, tend to bring the ideal toward which all humanity is evolving"* (page 20); and a little further on he adds: "There is no reason in nature, why this planet should not become a paradise, and this *without any moral reformation of man,* but simply by bringing him to a realization of his own interests, and the establishment of conditions where the interest of every one else will be identical with his, which will be the case when every form of exploitation is abolished" (p. 33).

It would be difficult to express more clearly the fundamental difference between Socialism and Theosophy. It should, indeed, be unnecessary to say more on the subject. But, in spite of the fact that Mr. Garver himself insists that all differences between Socialists "are purely in regard to practical tactics," and that their "unity of consciousness and aim" is perfect, our experience leads us to believe that many Socialists, should they chance to learn that one of themselves has so frankly stated their position, would immediately repudiate both him and his avowal. If they were to do so, they would be untrue to the principles and platform of their party. For Mr. Garver is undoubtedly orthodox, socialistically, in his statement. No Socialist can consistently maintain, as Theosophists maintain, that selfish actions must necessarily bring about the very reverse of ideal conditions, and that this planet must remain a hell until the "moral reformation of man," which Mr. Garver insists is unimportant, becomes an accomplished fact. In other words, the theosophical belief that it is motive above all that counts, and that nothing can turn this world into a paradise except the unselfishness of men, is the exact opposite of the doctrine of Socialism.

So, also, in regard to Brotherhood. Mr. Garver, rather rashly as we see it, defends the symbolism of the Red Flag (the history of the Red Flag being by no means attractive), and asks us to believe that if we take a drop of blood from the arteries of a king or emperor, and compare it with drops from the arm of a blacksmith or negro, no chemist, and "no biologist with the most powerful microscope, can distinguish any difference between those drops of red." It is upon this supposed fact that Mr. Garver bases his belief that brotherhood is a fact in nature. Unfortunately, Mr. Garver's statement happens to be incorrect. The truth is that the blood of no two men is alike, and that, with a very ordinary microscope, the difference can be distinguished. Chemically also there is as much difference between the blood of any two men as there is difference in their outer appearance. Any attempt to base a belief in brotherhood upon physical identity will result in a desire for physical promiscuity. We base our belief in brotherhood upon spiritual unity, in "the oneness or identity of all souls with the Oversoul." And we insist that instead of "bringing the Kingdom of Heaven on earth," as Mr. Garver proposes to do, we must raise earth to the Kingdom of Heaven—a diametrically contrary proceeding.

Mr. Garver, in reply to the statement by D. R. T., that "all men *are* brothers, regardless of race or sect or creed or color or any other distinction," retorts that while this is true theoretically, the fact is that "in all civilized societies there are two classes, workers who produce, and exploiters, who live off of the products of others," and

that a true brotherhood can only be brought about "by the abolition of the competitive industrial system which pits man against man in a struggle for a material existence."

Here at once we discover the result of false premises. Unbrotherly acts are attributed by Socialists to an inconvenient or faulty environment. Theosophy, as the present writer understands it, insists that unbrotherly acts are due primarily to unbrotherly hearts, or to the selfishness of men. It denies absolutely that any sort of environment can make the conquest of self impossible, or that any outer reorganization of society will make unselfishness easier. Practically, in departments of work which have the least possible connection with our industrial system, such as work done voluntarily for a church or fraternal organization, one meets with quite as much rivalry, backbiting and jealousy as in business or in politics. This cannot be due to economic competition, but simply to lack of understanding of that spiritual unity which it is the destiny of man to realize, but in which, as yet, he does not even believe.

We do not wish to discuss the matter, in these pages, as a question of political economy; but it may not be out of place to consider briefly Mr. Garver's statement that society is divided into two classes, the "workers who produce, and exploiters who live off the products of others." This is one of the principal tenets of Socialism. What are the facts? At no period in the history of the world have "the workers," so-called, produced anything except under the management of the few, who are described as "exploiters" merely because they work with their brains instead of with their hands. To organize labor is just as necessary as to perform it. Not only is that true, but organizing ability and creative enterprise is work of a higher order than mere physical exertion, and is entitled to a very much larger recompense.

Suppose that two men set to work to dig two cellars, each one for himself. When these cellars have been dug to a certain depth, one man pauses to construct a wheelbarrow or hoist by means of which he will be able more readily to remove the dirt. The other man continues to throw the dirt out with his spade, and thus expends a greater quantity of energy, and proceeds more slowly than the other. When this slower and less intelligent workman finds that the other man has finished his job, he has just enough sense to wish to borrow the wheelbarrow or hoist, so as to expedite his own labor. But the man who has made the wheelbarrow or hoist has a wife and family to support, and wants to use his device elsewhere. So he replies that he can lend his capital (for the wheelbarrow or hoist of his own making has now become his capital) only for a certain price; and this price may be paid in the labor of the other workman or in some other vehicle of exchange, representing value. Ac-

cording to Socialism, the workman with the brains is "exploiting" the worker without the brains. We can admit nothing of the sort.

Again, Mr. Garver says that the recognition of sects, castes, and creeds should not be confounded with their advocacy; and he asks, "Does the brother deny that sects, castes, and creeds exist?" He does not seem to have quite understood what "the brother" meant. Theosophists do not shut their eyes to facts. We also recognize the existence of sects and castes and creeds; but, unlike Socialists, we do not as a rule advocate an attempt to legislate these out of existence. We would not force all men to worship in one church and to eat at one table. Socialists would. We believe (speaking merely for those who accept the esoteric philosophy) in "removing as far as possible all which impedes the full action" of the Divine Law of Evolution in the Universe; we believe that the widest freedom should be allowed to different sects, and that to legislate against caste distinctions is useless and worse than useless. There is nothing inherently evil in such differences. Men are not made in one mould, and the expression of differences is better than their artificial suppression, until such differences cease to exist in fact. We must broaden men's minds and enlarge their sympathies, before we can bring about any real or lasting reform in outer conditions.

In India, for instance, to attempt legislation against the caste system would involve a bloody revolution and would end in failure. The people themselves would defy any effort to interfere with their liberty of action. The lowest caste would co-operate with the highest to maintain existing conditions—because there is always some remaining caste which is lower even than the "lowest." That is one reason why the Indian masters of wisdom, although they do not approve of the caste system as it now exists, have never advocated its suppression by legislative enactment. They have concentrated their efforts upon the spiritual regeneration of the Indian people. To maintain that the caste system must inevitably make brotherly conduct impossible, is to deny to the Hindu his inalienable right to defy the laws of his caste if he deems it best to do so. He may suffer outwardly, it is true, for his unselfishness (supposing that his motive is unselfish); but does it necessarily follow that such suffering will be harmful?

In this country, where a different system of caste exists, we see no reason why caste should not treat caste in a brotherly way —not, perhaps, by eating out of the same dish, but by showing the most thoughtful consideration for the feelings of other people, no matter to what class they may belong.

Socialism, on the other hand, insists that caste should and must fight against caste, until one caste (the proletarian) subdues the

other. This doctrine was well expressed in the Platform adopted by the Socialist Party in National Convention at Chicago, in May, 1904—and Mr. Garver, in his pamphlet, accepts without qualification the principles and declarations of International Socialism. That platform announced that: "Between these two classes [the working class and the so-called capitalist class] there can be no possible compromise or identity of interests.... There can be no possible basis for social peace, for individual freedom, for mental and moral harmony, except in the conscious and complete triumph of the working class as the only class that has the right or power to be."

We take the liberty of considering that declaration to be not only untrue, but immoral. There is no reason why class should not co-operate with class. To deny the possibility is to create or to accentuate class hatred; is to work, not for Brotherhood, but against it. Further, individual freedom and mental and moral harmony do not depend for their existence upon outer conditions: they take their rise in the soul, and not in the body. Finally, under this head, "the conscious and complete triumph" of one caste over the other, of any caste over any other, would be quite as disastrous for the dominant caste as for those who have been triumphed over.

Like all other Socialists, Mr. Garver insists that environment makes the man; but he then diverges from the ordinary Socialist position by asserting that the term environment should not be limited to visible and material things or to conditions without or around us: it should include "all the subtle states or conditions *within* or invisible to us." This, we fear, is a contradiction in terms, and is therefore impossible. To speak of an environment as an inner condition is to speak of black being white. Environment means environment; and Theosophy, as D. R. T. reminded us, "holds that man makes environment." So here again we have a fundamental difference between the tenets of Socialism and those of the esoteric philosophy. And in case it may be supposed that Mr. Garver is not fairly representing Socialism, it may be well to point out that E. Belford Bax, perhaps the best known authority on Socialism in England, in his *Ethics of Socialism,* says that "according to Christianity and the ethics of religion of introspection generally, regeneration must come from within, must begin in the heart and mind of the individual. The ethic and religion of modern Socialism, on the contrary, look for regeneration from without, from material conditions and a higher social life. The ethic and religion of Socialism seek not the ideal society through the ideal individual, but, conversely, the ideal individual through the ideal society."

If the Socialist position were correct, it would follow that a tribe of simple, non-competitive South Sea Islanders, living an almost ideal existence so far as material conditions are concerned, should

serve as an example to such poor mortals as ourselves, whose fate it is to live in the stress and turmoil of industrial civilization. Yet we find these same Islanders in many cases to be cannibals, and in every case to be subject to passions and to unbrotherly feelings which painfully resemble our own! It is difficult to reconcile this fact with the theory that environment makes the man.

But because, according to Socialism, environment does make the man, we can understand, though we cannot accept, Mr. Garver's belief (*Socialism in Brief*) that earth can be made a paradise through the instrumentality of one class, "forced by economic conditions" to "abolish the present competitive system because they hope to better the condition of themselves, their wives and children," and instigated, as he says, by motives which are "purely selfish." It is much more difficult to understand the ability of Mr. Garver and of his fellow Socialists to ignore the lesson of history and the inevitable effect of their teaching upon those whom they remind so constantly of their Rights. Was not the French Revolution inspired by declarations of the alleged Rights of Man? Joseph Mazzini, Revolutionist though he was, pointed out long ago that no true and permanent reform can be based upon any such assertion. He looked for the day when some great movement would sweep the world, which would be promoted by a declaration of man's Duties. The same point is made, more argumentatively, by Professor Robert Flint, in his work on *Socialism*. Professor Flint does not dispute that rights are precious and sacred. He admits that often when we might forego them, if they were merely our own, we are bound in duty to assert and vindicate them, because they are also the rights of others. "In the course of the struggle for 'Rights,' great and indisputable services have been rendered to mankind." Nevertheless, the one supreme and guiding motive of life, whether personal or social, should not be that of Right, but of Duty. Only the man whose ruling conviction is that of Duty can be morally strong, self-consistent and noble; can control his own nature, conquer the world, sacrifice himself for others, and in all relations act as becomes a being in whose make-up there is so much that is truly and finely spiritual. Only a nation pervaded by a sense of the supremacy of duty, and by that recognition of the claims of self-denial and self-sacrifice for others, for ideal ends, and for great causes, which are involved in a sense of duty, can be one in which class properly co-operates with class for the good of the whole; in which individual and sectional interests, apparently conflicting, are successfully harmonized, and in which the citizens, notwithstanding all natural inequalities and all diversities of position and circumstance, form a true brotherhood.

Prof. Flint adds: "Tell men only of their Rights; tell them only that others are wronging them out of their Rights to liberty, to property, to power, to enjoyment, and that they must assert and secure their Rights; and you appeal, indeed, in some measure to their conscience, their sense of justice, *but you appeal as much or more to their selfishness, hate, envy, jealousy;* and if you infuse into them a certain strength to cast down and pull to pieces much which may deserve demolition, you render them unlikely to stop where they ought in the work of destruction, and utterly unfit them for the still more needed work of construction. Hence all revolutions which have been effected by men prejudiced and excited through such teaching, have been, even when essentially just, disgraced by shameful excesses, and only very partially, if at all, successful. Those who have gained Rights which they have been taught to think of as advantages, but not as responsibilities, always abuse them. No society in which men who have been thus perverted and misled are in the majority; no society in which the sense of Duty does not prevail, can fail to be one in which class is at constant war with class; can enjoy peace, security, or prosperity."

Turning now to the question of religion, Mr. Garver protests vehemently against the statement by D. R. T. that "the ethics of Socialism precludes belief in the immortality of the soul." Yet he will not deny that every celebrated exponent of the Socialist philosophy, such as Karl Marx, Engels, Dr. Averling, Bebel, Bax, has been an avowed atheist. Engels declared that "religion is nothing but the fantastic reflection in the brains of men of those powers [economic and industrial] by which their daily existence is dominated; a reflection in which natural forces assume supernatural forms" (*Dührings Umwalzung der Wissenschaft*). Marx, in his criticism of the early Socialist platform, demanded that the labor party declare its intention of "delivering men's consciences from the spectre of religion." Bebel, the present leader of the German Socialists, was not contradicted by his fellow Socialists in the Reichstag when he announced that "in politics we profess republicanism; in economics, socialism; in religion, atheism." Nor is this unanimity accidental. It results from the fact that the philosophy of Socialism is based upon materialistic premises. Logically, the whole superstructure of Socialism would fall to the ground if it were not admitted, in the somewhat explicit language of Büchner, that the brain secretes thought as the liver secretes bile, and that the religious, ethical and political ideals of humanity have been merely the secretions of economic processes.

It is true that there are those who call themselves Christian Socialists, and that we should perhaps grant them the right to regard

incompatible things as consistent, if they choose to do so. Nevertheless, as Professor Flint, in the work already quoted, points out: "What is called Christian Socialism will always be found to be either un-Christian in so far as it is Socialistic, or unsocialistic in so far as it is truly and fully Christian."

So-called "Christian Socialists" frequently try to defend their position by appealing to the honored names and high standing of Charles Kingsley, Maurice, and others, who described their doctrines many years ago as "Christian Socialism." But neither Maurice nor Kingsley held a single principle or doctrine of Marxism or of any other variety of modern Socialism. When they maintained that social reorganization must be preceded by individual reformation; that trust in State aid or legislation is a superstition; that self-help is the prime requisite for the amelioration of the condition of the working classes; that co-operation should be voluntary and accompanied by appropriate education; that so far from private property being robbery, it is a divine stewardship; and that men can never be joined in true brotherhood by mere plans to give them self-interest in common, but must first feel that they have one common Father:—they were not advocating, they were denouncing practically every tenet of modern Socialism.

Archdeacon Cunningham, in an address delivered at the Church Congress held at Great Yarmouth, England, in 1907, presented the positive side of Professor Flint's criticism. He said that the doctrine of Christ, as contrasted with the ideals of modern Socialists, has a spiritual character, and is also of immediate practical applicability in every condition of place and time, so that it has a true universality, which Socialism has not and never can have. Christ sets before us an example of the constant effort to carry out His Father's will in all the relations of life; the consciousness of His Father's presence was with him unceasingly, and affected his whole attitude, not only towards his fellowmen, but towards the animate creation and the inanimate, too; and yet He does not seem to have formulated any "social ideal" as to the distribution of property. He did not need any such scheme to aid Him in His work. And all these 1900 years, throughout the whole world, wherever the Gospel has been preached, it has been possible for every human being—slave or free, man or woman—to try to guide his conduct by the two great principles of Christian duty in regard to economic life; on the one hand, to regard all his property and talents as a trust committed to him by God, and to be administered, not irresponsibly, but as the terms of the trust require; and secondly, to fulfil the duty of work—of trying to give effect, by personal exercise of mind or body, to the will of God. If we are in earnest, said the Archdeacon, in trying to mould our lives after this model, and in accordance with these principles, the

destruction of the existing social order, and the devising of a new system, will seem to be surplusage; not a thing we feel to be a help. Of these Christian principles it may at least be said that they are not specially modern and are not merely ideal. In fact, Archdeacon Cunningham might have added that they long antedated Christianity, and that to go no further afield than the well-known religions of India or the philosophies of Greece, will supply us with similar statements of the spiritual as opposed to the materialistic interpretation of life.

The truth is that Socialism, being based upon materialism, takes for granted a scale of values which is misleading, and which was shown to be misleading centuries ago by Zeno and other Greek philosophers—more specifically by Hecaton in his treatise on the Chief Good, and by Chrysippus in his treatise on Pleasure—whose views have been preserved for us by Diogenes Laërtius. They divided existing things into good, bad, and indifferent. The good are the virtues, such as prudence, justice, courage, temperance, knowledge; the bad are the contraries, folly, intemperance, cowardice, injustice, etc. The indifferent, "which are neither beneficial nor injurious," are life, health, pleasure, beauty, physical strength, riches, a good reputation, nobility of birth, and their contraries, death, disease, disgrace, weakness, poverty, a bad reputation, low birth, etc.

"For, as it is the property of the hot to warm and not to chill one, so it is the property of the good to benefit and not to injure one. Now, wealth and good health cannot be said to benefit any more than to injure any one: therefore, neither wealth nor good health, is 'a good.' Again, they [the Stoics] say that that thing is not good which it is possible to use both well and ill. But it is possible to make either a good or a bad use of wealth, or of health; therefore, wealth and good health are not 'goods.'"

The Socialists do not realize this. Consciously or unconsciously they consider health and pleasure and personal comfort to be things good in themselves; and disease and poverty and other forms of discomfort to be evils in themselves. They overlook the fact that these things, at best, are merely means to an end—no more good in themselves than electricity or some other colorless force in nature which cannot possibly be described as either good or evil, except it be used for good or evil purposes by man himself. Incidentally, the Christian Scientists make exactly the same mistake, Christian Science and Socialism, philosophically, being opposite expressions of one and the same delusion.

It would not be wise in this day and generation to push the stoicism of Zeno too far. But among Theosophists, or students of Theosophy, it may not be out of place to recall a letter which was published many years ago in *Lucifer* (Vol. II, p. 432), in which "that

curse known as the 'struggle for life,'" was spoken of as "the real and most prolific parent of most woes and sorrows, and all crimes." The writer of the letter continued: "Why has that struggle become the almost universal scheme of the universe? We answer: Because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations, inculcated the greatest dread of death.... Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity."

Experience has proved that it would be impossible for the average American or European to entertain genuinely any such "practical contempt for this earthly life" as the writer of the above suggests. But at least we need not fall into the mistake of defending philosophically a table of values so hopelessly misleading as that which the Socialists endorse.

Finally, we are assured by Mr. Garver that "no Theosophist need fear that Socialism will impede his spiritual unfoldment." We trust that what has been said above will convince Mr. Garver that no Theosophist fears any such thing. Our opposition to Socialism is not based on personal grounds. We venture to defy the ingenuity of any Socialistic government to create conditions in which spiritual unfoldment cannot take place. But while our indifference is sincere so far as Theosophists are concerned, we readily admit that it would be well within the power of a Socialist commonwealth to create conditions in which the orderly spiritual unfoldment of the majority of mankind would be retarded. That is one reason why we devote time and space to the consideration of a question which would not otherwise concern us. The other reason is that, even at present, much energy is being diverted from useful and constructive work, to activities which are either harmful or futile, as a result of Socialist propaganda. In the address by Archdeacon Cunningham, already quoted, he pointed out that a political scheme which claims attention as a panacea, or as an ideal, is likely to concentrate public attention and to become obstructive. Whilst the fascination and enthusiasm last, nothing else can get a hearing. In England, some sixty years ago, there was a great discussion in regard to the advantages of small holdings and allotments. A select committee of the House of Commons brought in a most admirable report, in which they distinguished the conditions and circumstances in which small holdings were likely to be a success from those in which they had proved a failure. A Bill was prepared to try to meet the great want of rural

England; but it got little support, and had to be dropped. It never took hold of the public. At that time the great struggle over the Corn Laws was going on; Free Trade was put forward as an ideal, and the harbinger of universal peace and prosperity. Small holdings and allotments did not seem worth consideration; the project of promoting them could only, as was said in the House of Commons, tend to raise delusive hopes. Why should they adopt a "doubtful expedient when a remedy was before them, whose efficacy nobody questioned?" England has had sixty years of Free Trade, and there are very few people who, after that experience, regard it as a panacea now, in the absolute sense. The exaggerated enthusiasm for it helped to delay a much-needed practical reform; and after sixty years England is falling back on that so-called doubtful remedy. But, continued the Archdeacon, there was far more excuse in the circumstances of England in 1843 for trusting to Free Trade as a panacea than there now is for committing ourselves unhesitatingly to modern Socialism in any of its forms. Those who recognize the good intention of modern social idealists may yet regard modern social ideals with alarm, partly because they seem likely to prove injurious to the community generally and to the poor in particular, partly because they distract men from engaging steadily in humble but practical reforms. We ought to reckon up, not only the possible mischief which may be done, but also the harm that arises from the delay of real improvements, before we begin to play with this sort of fire.

Practically, therefore, on behalf of good government and "the next step," as well as in the special light of Theosophy, which shows us *a perversion of spiritual energy intended for other and better purposes* —there is good reason why the QUARTERLY, not as representing the Theosophical Society, but merely on its own account and with the approval of many old students, should call attention to the dangers of Socialism, and should assert once more its faith in the Soul as the one means and path by which humanity can reach at last to the kingdom of power and glory and peace.

T.

DISCIPLINE.

THE disciple moved swiftly forward with unhurried grace, opening and closing doors with perfect silence, the gentle foot-falls of his sandled feet making no trace to the ear as he passed by. He had been taught that noise, noise of any kind, was an occult sin. The building was not a very large one, and he soon came to his master's room. He rapped gently on the door and waited expectantly, but there was no answer. He had been told to knock but once, and then stand by the door until he was bidden to enter, being sure to listen attentively for the response from within. Often, it had been explained to him, his master might be much occupied with important affairs requiring undivided attention.

He was tired, for he had been on a difficult mission which had required the fullest exercise of all his powers, but he was filled with that delightful sense of finished work well done, and this had kept his spirits high and had caused him to forget or ignore his fatigue. But now, standing and waiting, he had opportunity to realize how very tired he was, and he found himself hoping that it would not be long before his master bid him enter. Then he checked this thought as undutiful and ungracious and deliberately forced himself to wish that if his continued fatigue and patient waiting could in any wise serve his master's convenience, he was only too glad to render homage in such ways.

The minutes passed by slowly and still no word came from within. He had been taught to curb all restless movements and to stand or sit entirely motionless; for unnecessary physical action was a waste of force, and waste of any kind a sin; but, perhaps because of his fatigue, perhaps because of the reaction after his recent exertions, he found it very difficult to avoid little shiftings of his feet, or motions of his hands. He wanted to stand first on one foot and then on another so as to relieve them of his weight. It required a strong effort of his will to curb this physical restlessness. Remembering the many injunctions which he had received during his years of training, however, he finally conquered the nervous impulses which disturbed him, and stood serene and calm.

Then it occurred to him that perhaps his master had not heard his knock. This had never happened in his experience, it is true, but his brain put forth the idea, and followed it with all sorts of insidious suggestions and excuses. "Had he not just returned from the successful performance of his master's work, and was it not his

duty to report as soon as possible? Perhaps some important combination was at that moment waiting for the result of his mission? Although he had been told never to knock but once, did not the circumstances justify an exception to the general rule?"

When these thoughts first occurred, he dismissed them with impatience as unworthy of his training, and forced his attention into other channels. As his mind was tired, he tried to rest it by repeating extracts from the sacred books which he had learned by heart, by prayer, by meditation. An hour or more passed in this wise.

He grew more and more tired, and he began to feel the need of food. He wondered whether it would not be permissible for him to sit down, as he could listen for his summons in that position as well as while standing upright. The mere idea of sitting seemed to increase his fatigue and his physical restlessness returned with doubled vigor. But his conscience told him that he had been directed to knock gently and then *stand* until summoned to enter. He knew that his only safety lay in implicit obedience, for never in his entire experience had he failed to make a grevious blunder when he acted contrary to any instructions he had received.

With a great effort he again dominated his bodily sensations, but it was not so easy to control his mind. He remembered many stories of disciples who had had their common sense and individual initiative tested, and he wondered whether this might not, perhaps, be a case where he was expected to use his discretion and act as his own wisdom dictated. But a moment's reflection told him that if he disobeyed the injunctions he had received, it would be because he was tired and impatient, and not because of any urging from his inner self.

In a sudden panic he wondered suddenly whether his master might after all have bidden him enter, and he, absorbed in some of the thoughts which had from time to time occupied his attention, or with the struggles to control his body and his brain, had failed to hear. His heart sank at the thought of the grave discourtesy which this would be, but reflection again comforted him, for he knew that even when most occupied with the effort to dominate his lower nature, he had always had a portion of his consciousness listening for the answer to his knock.

He heard the faint rustle of approaching footsteps and looking up, saw a fellow disciple walking down the corridor. Instantly his brain suggested that here might be a means of relief. Although all unnecessary talk between disciples was strictly forbidden, except during the hour for recreation and conversation, he wondered whether he would not be justified in asking for advice, perhaps for food, which he could eat while still standing waiting. Could he not at

least ask whether his master was within, for it suddenly occurred to him that perhaps the delay was caused by his master's absence. But as fast as these several queries arose in his mind, the obvious answer to them followed, and he silently returned the grave salutation of his friend. A wave of sympathy, a sense of support and refreshment, swept over him with the greeting, and aided him in regaining his poise.

As a reaction from his effort at self-control, his fatigue and hunger and impatience returned with redoubled force and it required the exercise of his fullest will to dominate once more the activities of his body and brain. But he succeeded and again tried to occupy himself with devotional and inner exercises. It was only with great effort that he could control his mind and concentrate his attention. Time and time again he found himself thinking of accidental and detached subjects, found his mental activity inconsequent and drifting aimlessly, found that he had lost that perfect control of the operation of his brain which is enjoined upon all disciples, which, indeed, is a *sine qua non* of discipleship. He realized that he was getting into a deplorable and even dangerous condition. The thought steadied him and braced his will. Were a little physical fatigue and standing before a door for a few hours all that were needed to derange his years of self-discipline and training? A strong feeling of contempt arose within him, and with it came the warm glow of his returning inner power. His physical sensations melted away from the field of his consciousness and his reawakened and reinvigorated will asserted its mastery over his mind and body. An hour or more passed.

Once again his attention was attracted to approaching footsteps and looking up, he saw coming towards him one of the elder brothers, a friend and comrade of his master. Again there surged up in him the hope that this interruption might be the means of bringing him relief, and this hope was intensified when the erect and noble figure turned towards him, and with a gracious smile and a friendly and encouraging remark, knocked at his master's door. Instantly came the reply to enter. For a desperate moment he thought of going in too, but controlled the impulse almost before it was framed in his mind. The mere temporary propinquity of the master reinvigorated and stimulated his flagging courage and will, but after the door was once more closed, his spirits sank, and a wave of self-pity passed over him.

Thoughts, unbidden, and almost disloyal to his master arose in his mind. Was it fair to put such a trial upon him, for after all he was but one of the younger disciples. Perhaps his master had forgotten that he was there? Would the elder brother who had just

entered chance to speak of him? As fast as these thoughts formed in his mind he dismissed them, sometimes with self-contempt that he could think such things, sometimes almost with a sense of fear that his endurance would fail him, for the presence of such ideas was an indication that his will and moral fibre were deteriorating. Had anything ever happened in all his experience to justify for one instant the thought that his master was capable of the least unkindness, or unfairness, or anything but the utmost solicitude and love. He knew the answer, and again forced such reflections from his mind.

After half an hour or so the door opened silently and the elder brother passed through. This time he did not speak, but the effect of his presence again caused a sense of refreshment and renewed strength and hope. The disciple wondered whether, now that his master had been interrupted in whatever work he had been doing, he might not call him in, so he concentrated all his attention to listen for the hoped for summons. But minute after minute passed and no word came. In time his effort of attention relaxed somewhat and his mind again began to bubble forth all kinds of fragmentary thoughts. He was too tired to stop it, and for awhile contented himself with checking any thought which had an element of danger, which might be tinged with disloyalty, or self-pity, or other manifestations of his lower nature.

Finally he realized that this would never do, and again summoning his inner powers of will and faith and habit, he controlled his thoughts and forced them into safe and accustomed channels. He was helped in this by his pride. He determined that he would not be beaten by a thing so low as physical fatigue, or so insignificant as a few hours wait beside a door. What chance had he to succeed in his further evolution, what kind of a helper would he be, what sort of an instrument for his master's service, if he were beaten by such ignoble trials. He hated himself for the weakness he had already shown, for the wavering of his will, for the feebleness of his hold upon himself, for the laxity of his self-control, and for another hour or two he kept his tone high by reflecting upon the tests of other men so much more difficult than this, which they had lived through with little or no disturbance of their serenity. But he grew more and more tired. Twenty-four hours had passed since he had had food and then he had eaten very lightly. He had been almost constantly on his feet ever since, part of the time climbing over rough mountain roads, and much of the time occupied with difficult and delicate negotiations. He wondered whether his master realized how difficult they had been?

He wondered whether his master realized how tired he was, how he needed food and sleep, how difficult it had been to wait

patiently before the door all these weary hours, and then he thrust these thoughts from him as unworthy; for deep down in his inner consciousness he knew that his master must know all these things, must know his every thought, must feel his slightest sensation of fatigue, must know his weakness and his recent failures properly to control his mind, must have seen and read his disloyal thoughts, know of his self-pity, see all his childish hopes and fears. And as he felt the full import of all these things, an overmastering wave of love and gratitude welled up from his inmost being, gratitude that, in spite of all these faults and weaknesses and failures, his master was still his master, was willing to accept and guide and train and discipline him. His heart burned with a deep sense of gratitude and devotion. He saw with clear vision how necessary it was that he should have just the kind of test which he was then undergoing in order that these faults and imperfections should become apparent to him, and from the depths of a full heart there welled up a wave of loyal love that he should be so favored.

Instantly he heard his master's voice. "Enter, my son." Controlling his physical weakness as best he could, he opened the door, passed through, and closing it gently behind him, made the accustomed salutation. His master looked up from his writing and although he did not speak, the disciple's whole being thrilled with the sense of protection, love, encouragement, complete recognition and understanding of all he had been through, which he read in the luminous eyes which were gazing at him. He had to restrain an impulse to throw himself at his master's feet and kiss the hem of his robe. His fatigue, his impatience, his self-pity, the last trace of bitterness and pain, melted away from his heart. Even his contempt and regret for his own weakness disappeared. Then the master spoke: "You need food and rest. Seek these and return here later."

"But the results of my mission? May I not make my report?" queried the disciple, eagerly.

"Unfortunately, your mission was a failure. I have spent the last eight hours, while you waited outside the door, undoing the results of your mistakes. Go now, my son: return when you are rested and I will explain the matter to you."

And the disciple departed instantly, lost in wonder and deeply pondering.

MEN-TEK-NIS.

THE DESIRES OF HANUFIN.

HANUFIN stood on the shore of the great sea. Around him were all those things which have life and form, the things which the gods had brought forth from the great chaos. At his feet beat the waves of the sea, the chaos from which the gods called things forth. In his heart Hanufin envied the gods, he desired their power, he would be as they. He lifted up his voice and cried out unto the gods: "Make me a creator!" he said. The god Torso, "He of the Beard," heard him, and came at his call. "Teach me to create, oh, venerable one. Make me a god!" said Hanufin.

The god, Torso, sprang into the sea, the great chaos; from its depths he brought a single drop of water, which he laid in the palm of Hanufin's hand. "Breathe upon it the Inner Breath," said he and then disappeared.

But Hanufin knew nought of the Inner Breath; he held the water-drop in his hand and looked upon it in wonder. The sun shone on the water-drop and licked it up, and then cried Hanufin: "Come, come, the sun hath stolen my water-drop!"

Again appeared "He of the Beard" and from the sea brought another water-drop to Hanufin's hand, saying: "Breathe upon it the Inner Breath."

Then did Hanufin cunningly knead the water-drop into a pinch of clay. "It will save it until I find the Inner Breath," said he. But the wind blew upon it and dried it and, seeing this, Hanufin cried again: "Come, come, the wind hath stolen my water-drop!"

Again came Torso, and once more brought a water-drop from the depths of the sea to Hanufin's hand. "Breathe upon it the Inner Breath," said he.

Then did Hanufin quickly breathe upon the water-drop, but with the Outer Breath, for of the Inner Breath he knew nought. And forth from the water-drop came a monster, having the head of a beast and the voice of a man, and Hanufin, affrighted, threw the thing from him into the sea.

Again appeared Torso. "Thou hast mocked the gods," said he, "thou hast brought forth a monster! In striving for the wisdom of the gods thou hast uncovered the art of devils. The gods demand thy light!" He then took from Hanufin the power of seeing and Hanufin, in his blindness, stumbled and fell into the sea, into the great chaos.

In his struggles Hanufin breathed to the right of him and to

the left of him in the great sea. He breathed with the Outer Breath, and from each water-drop that received it came a monster having the head of a beast and the voice of a man. And the monsters which he thus created cried out to him to come, and he, being blind, followed. Hither and thither was Hanufin led by these creatures in the sea; they were senseless and their calls were without point, but insistent. When Hanufin grew weary and would rest their cries rose louder, they gathered about him and forced him onward without rest or reason.

At last Hanufin cried to the gods for deliverance; he acknowledged their power. Again came "He of the Beard" and gave back to Hanufin his power of sight. And when he was no longer blind Hanufin looked about him; he was encompassed by a cloud of monsters. He shrank from them, they followed; he cast them from him, they clung to him: "Free me from these, oh, Torso!" he cried despairingly.

"I cannot," said Torso. "Breathe upon them the Inner Breath."

"Give me the Inner Breath!" pleaded Hanufin.

"I cannot. I never had It!" answered "He of the Beard."

"Help me to find It, that I may rid myself of these monsters!" prayed Hanufin.

"They are your creations, your children. Neither gods nor devils can live apart from their creations," said Torso.

"Pity me!" cried Hanufin. "Must I forever dwell with monsters?"

"Breathe upon them the Inner Breath," said Torso. "Make them beautiful!"

"Thou art not a wise one, thou canst only confuse!" cried Hanufin. "What shall I do to solve this fear?"

"Breathe upon it the Inner Breath," said Torso. "Thou hast envied the gods, find the source of thine envy."

So Hanufin sat in silence. He sought the place from which his envy came. He merged his senses in his eyes and beheld only the monsters which he had created. He withdrew to the chambers of his head and found therein Torso and his oft-repeated command. He entered into his heart and found his envy; back of it lay a new power. "It is the Inner Breath!" cried Hanufin, joyfully.

Then forth from his heart came Hanufin bringing the new power, the Inner Breath. He mingled with his monsters and upon each he breathed with the Inner Breath, and, lo, each became a beautiful thing, like those shapen by the gods.

"Thou hast become a god!" said Torso to Hanufin. "I am thy mind, therefore I will dwell in thy head and serve thee forever."

So, to this day, Hanufin lives in peace amid his creations in the great sea.

F. A. Bruce.

THEOSOPHY AS AN INFLUENCE IN LIFE.

THOSE who study the meaning of the word "Theosophy" soon discover that it means Divine Wisdom, or knowledge about God; that is to say, the Truth in regard to Divine things.

But as all that is, all that pertains to Life, is in essence Divine and of Divine origin, it follows that the Truth is latent in all things; so that as we seek for the Truth in and about everything, we are to that extent Truthseekers, or seekers after the Divine in all things—hence "theosophists."

In this way it comes about that a true theosophist is never a partisan; the ideal theosophist is he who is impartial, just, courteous, seeking only to find the underlying Truth in all departments of Life and Being, and granting to others the same right. He knows that he of himself is not now able to know the whole Truth of Life—that vast theme—but some aspects only, among innumerable aspects. So he will be found listening to the voices of his fellow-seekers, who can enrich his knowledge concerning the Truths of Being, by that which they, in their turn, have found.

Theosophy is thus seen to be a matter of religion, since it treats of our relations, as human beings, to the Soul of Life—the Truth. It is a religion which is no mere formality, for it becomes the central keynote in our lives and extends to the most minute details of daily life. Since in each such detail we seek the right and true way to meet it, we do apply our knowledge as we find it, and in this sense, if truly applied, Theosophy becomes the paramount influence in life.

Being knowledge, as well as religion, it is a religion which does not oppose science, but the two are combined so as to include the whole of Life on both the material and the spiritual aspects; in it and through it man learns how he lives and moves and has his being.

Man learns that he is in the process of ever becoming; that Life —even for him—has no beginning and no ending, and that the great Law is one of perpetual evolution—of evolution, not merely in physical existence, but also in the unfoldment of the mental and spiritual aspects of his consciousness.

Theosophy is not a dogma or a series of dogmatic propositions invented by man; nor is it a matter of revelation in the usual meaning of that word. As man evolves, as his consciousness expands, through the search for and the study of Truth, so he becomes wiser; his knowledge deepens; and more and more his life becomes a process

of showing forth and manifesting that Divine source of which his Soul is a part. Thus the Wisdom Religion—or Theosophy—is the one and only vital factor in his life. It includes knowledge of the laws which govern both the seen and the unseen; it includes the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man; it leads to the practical application of the spiritual laws which are above and beyond all, and within all as well.

The ordinary experience of man includes but a portion of universal experience; the evidence of the ordinary senses extends only to a given distance. But just as these can be developed by certain individuals to an extension which is marvellous to the ordinary man, so can man's consciousness be developed and extended until it embraces the knowledge of the realms which have been mentioned above. That knowledge is only truly attained when the seeker has found it within himself, when he has found it and lived by its dawning light, putting it to use in all the phases of his daily life and consciousness. Theosophy knows that nature includes the visible and the invisible; that all is under the dominion of law, and that the apparently mysterious is not unsolvable, but is merely the operation of law which is not for the time within the consciousness of the ordinary man.

Demonstration of all that Theosophy shows as to the nature and laws of the universe or man, is quite beyond the scope of the present article. There are certain salient features as to which the great mass of students are agreed. The constitution of man is one such feature; its subdivisions have been roughly grouped under the heads of Body, Soul, Spirit.

Body. This is not immortal. It is subject to the processes known to us as growth, decay, death. These we can (and do) increase and retard to some extent. Even here we are continually discovering new laws, or new applications of old laws which markedly influence our daily life.

Soul. Save in the case of very determined "materialists," there is a very general belief in the idea that man has a soul, and that this soul is immortal. Most religious systems teach the same. But Theosophy puts forward that immortality precedes the present existence, just as it follows it; further, that such continued existence is governed by law, by the steady operation of cause and effect from one existence to another, operating through many lives. This law is expressed in the words that as a man sows, so shall he reap. The idea of the soul and its continuous existence becomes a very potent factor in the life of a man. For this law is set in motion by each one for himself. No one else does it for him. Events do not take

place by accident, but according to the principle that action and reaction are equal and opposite in direction. This principle is applicable in the moral world quite as much as in the physical domain. The outcome of this is that the Law of Evolution is applicable to the soul as well as the body; that the soul grows, and that here man is the builder, the evolver and the destroyer of the soul. A whole vista of possibilities opens out before him who discerns this truth and who sees by its light the larger opportunities of a life greater than the ordinary. In such considerations Theosophy opens out an enormous influence before the mind and heart of a man.

Spirit. The immortal Universal Essence. In place of the devotion of aims and ambitions of a material kind—the care of the body, the accumulation of wealth and the gain of power, the cultivation of the purely intellectual faculties and the senses—the center of consciousness is transferred; in place of seeking after more or less transitory results we have the cultivation of the Soul, its attributes, powers and life. Discernment between the mortal and the immortal is now the vital factor in the life of the man who sees that his is the choice.

Theosophy brings to man a clearer knowledge of the conditions under which he lives his present life. It shows him that these conditions are governed by his actions and thoughts in former lives and that his past and the present will continue to govern his future lives. His present embodiment is not the only one, but may be compared to one day of his greater life. As a human being he must see to it that his life is lived *as* a human being, and not as a mere animal. He must preserve his self-respect, occupy his own place and follow the laws of his own evolution in the scale of Being.

The faculty of self-consciousness is that which man has of his own, that which is peculiar to himself as Man. Once he perceives this fact he can no more turn back to the merely animal faculties without the sacrifice of his birthright. His Soul, his true Self it is, which is on its way to self-consciousness within him, and his life must be lived in obedience to the laws of the Soul—which has a nature and law of its own—if he would evolve to his high and rightful place in the scale of the universe. The study of Theosophy brings to him an increasing knowledge of these laws; could there be a greater and more lasting influence in life? It has been said that the universe exists for the manifestation of the purposes of the Soul. Progress therefore depends upon living the life of the Soul. But there must necessarily be differences in the devotion with which this purpose is carried out. There are gradations of devotion and gradations of soul evolution. As Huxley wrote, just so much as a human being is evolved beyond a black beetle, so there may be grades of superhumanity who have evolved the full consciousness of the Soul. These

are the Elder Brothers, the Masters of Wisdom whom Theosophy reveals to the world, and in whom so many theosophists believe. The existence of these "just men made perfect" is the logical consequence of the evolution of the Soul. This truth serves as an incentive to effort, for since they have accomplished the evolution which we are taught is the one thing worth accomplishing in life, it follows that every man may achieve it, since the Masters were once men like ourselves.

There is a law which governs the animal world—the law of the struggle for life. By this law of the individual unit struggling upwards in material conditions, has come the general evolution. But when the life of the Soul begins, the scale is altered, the expression of this law becomes transmuted and we then have the struggle for the lives of others. Self is sacrificed, and the Greater Self, or Soul Unity, now becomes the leading law. The universal Brotherhood of the Soul is now the dominant keynote, and it is this law which Theosophy puts forward as its guiding principle. This high influence in life has to come forward in consciousness—to come forward in the daily, the hourly life of a man, and life has to be lived in accordance with it, despite the lower influences of material conditions. Selfishness is the common law of material conditions; altruism is the law of the Soul. That Soul can and will transmute the lower law as it is expressed in daily life. Here again is a profound influence in life which Theosophy brings to man.

Briefly to review what Theosophy has brought before human consideration, there is:

1. The incentive to effort. Each human being fashions his own destiny under the law of Karma—action and reaction.

2. The law of re-embodiment gives him the opportunity of thus working out his own salvation, together with a long period of choice.

3. Evolution as introduced to the world by Darwin gives us the idea of evolution as a law governing the physical world. His broad and impersonal presentation cast a fresh light upon both science and religion, for his was an essentially religious mind. But when Theosophy completed the evolutionary scheme by bringing forward its spiritual aspect, the involution and evolution of the Soul at once gave us the hope of satisfying the whole of our being, and not merely one part of it; in the place of the incentive of material reward we have that of gaining the "kingdom of heaven," as well as that of helping the whole of humanity.

4. Theosophy did not merely put forward the existence of the Soul. Many religions have done that. But the teaching has been overlaid with dogma and superstition, so that Theosophy conferred a deep obligation upon mankind when it reminded us afresh of the

possibility of Soul evolution, and in addition pointed out to us anew that by living the life of the Soul man shall come to understand the doctrine. Jesus spoke to the multitude in parables, the parables of the Kingdom. In these, to the world, the practical teachings were hinted at, while to the disciples who were necessarily pledged to the life, the practical results were not merely demonstrated but were brought into their conscious perception.

5. Death, the dreaded terror, sinks to nothing, because man's consciousness is centered in the Soul and concerns itself with what is above the change and is hence unaffected by that change. Such changes are always going on in the body and the change which we call death is only a sign-post on the road of the greater life and leads to another and a greater opportunity. For Life is eternal and immortal; always and everywhere there is Life, world without end.

6. Theosophy gives to man the responsibility of his thoughts and acts, gives him vast opportunities of understanding and of work; above all it presents him with the principle of association in the great endeavour, with examples of the result in those who have attained—saints, seers and martyrs all, the Sons of the Great Brotherhood. It enlightens our understanding of the vexations and trials of our ordinary life, and shows us both joy and sorrow as being but the dual aspect of the one great factor—Opportunity, the opportunity to evolve through effort, self-sacrifice and self-discipline. It demonstrates that all our vexations, disappointments and trials are intended to teach us the necessity of turning our attention and our hearts from material things to those of the spiritual world. But life does not therefore become drab-coloured and dark, a matter merely for resignation, so that all happiness and gladness depart. By no means. Through the dark portals of the death of the personal, selfish part of our nature, do we pass to enter into each new form of life—our true life—the life of the Soul.

These, to many students, are the main teachings of that universal Truth which, in this, our era, has been re-christened Theosophy.

ARCHIBALD KEIGHTLEY.

THE RELIGION OF THE WILL.*

THE WILL IN THE SOUL.

II. Desire.

WE are using the word Soul here in the sense in which it is used by St. Paul, where, speaking of man's invisible nature, he divides that nature into Soul and Spirit. He thus makes Soul, not the final immortal, but the middle term between Body and Spirit; the Psychical Man, to use Paul's own phrase. Paul further teaches, in the fifteenth chapter of his first letter to his disciples in Corinth, that this middle nature, the psychical man, is the battle-ground in which is fought out the great fight, from victory in which arises the spiritual man, the true Immortal.

We therefore use Soul in the Pauline sense, as the middle term between Body and Spirit. We tried to show that the first essential property of the psychical man is the mirroring power, the power to reflect, and to retain, images of things seen by the eyes, heard by the ears, perceived by the senses. And we tried to show that, as a first-fruit of this image-making power, we have memory, the gradual gathering of a great collection, a gallery of mind-pictures, painted, as it were, on the psychic canvas, and spread out, one by one, before the observing consciousness. The first definite power of the Will in the Soul is the power to paint these mind-images, and, with this, the power to call up one picture or another, as the will may determine; to hold that picture in the field of view so long as may be desired; and to dismiss it and replace it with another picture, when we so desire.

Further, we tried to show that we have a power of selection and arrangement, whereby we may bring up at once all the mind images of some one class of objects, and lay them one upon another, like the negatives of a composite photograph. We took as our illustration the mind-images of apples, and showed how, by superimposing the images of red, yellow, green and brown, we come at the general notion of an apple, in the abstract; and thus take the first step in purely mental or intellectual action.

Lastly, we tried to show that, in all intellectual action, there are two elements: first, the arranging of the mind-pictures, and, secondly the decision of the intuition, which sits as judge upon the parties thus brought up to the bar of justice. This intuition, this

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power to pronounce on real values, is akin to Will, and always goes with an exercise of the will, namely the will to know the truth. It is, further, the apparition of a power from above, meeting the power from below, the power to assemble the mind-images and marshal them in order. But even in the marshalling there must be a certain intuition, the recognition of a certain common factor, an underlying identity between them. In this way, it seemed to us, all our mental or purely intellectual life is built up; first by the marshalling of mind-images, and then by the pronouncement of the intuition, the sense of real values, the sense of truth.

Now we are ready to take a further step in advance. So far, it will be noticed, we have spoken of the mind-images as if they were quiescent, as if they were static, and lay calmly in the still vision of the mind, like reflections on a tranquil lake. But this impersonal quiescence is not the common experience of humanity; it belongs rather to a high degree of development and self-mastery, and is only to be attained by arduous work. We abstracted a certain very important element, for the sake of simplicity, and in order to bring out one side of the truth. But what ordinarily happens is something quite different from that quiet and impersonal action of the intellect. A quite different force enters into the action of the psychical man; and this force we may illustrate in some such way as this:

Let us suppose our readers have a weakness for the pleasures of taste, a habit of enjoying, let us say, candy or cigarettes. Let us take this habit as the subject of an experiment. Let us suppose, kind reader, that you buy a box of some kind of candy of which you are particularly fond; something that attracts the eye, and has a pleasant perfume as well as a luscious flavor. Take your box of candies, open it, consider well the fair form, the tempting perfume; and, having duly prepared the mind by the arts of anticipation, take one candy, lay it on your tongue, press it tenderly against your palate, and enjoy it to the full, letting your mind rest on what you are doing.

Now for our illuminating experiment. You have formed your mind-image. Now give it an opportunity to reveal something more of its true nature. Take your still almost untouched box of candies, look once more longingly at its contents, with due deliberation savoring their perfume, and then set it out of reach and out of sight, on some high shelf within a moderate distance.

Now take some dry book, a page of dull description, or some not very interesting narrative of drab and undistinguished persons, and set yourself to read it, leisurely, calmly, without undue pressure of thought and will. You read. Line after line is traced by the

carefully moving eyes, and word after word makes its faint imprint on your thought. Presently you are conscious of a slight pull in the other direction. What was it? Yes—there was something agreeable. It was—the candy, whose cherished flavor still lingers in the mind. You put the mind-image away, and set yourself to read once more. Once more the faint pull comes at your attention. You can turn your thought to it, and let the attention, no longer held by your reading, rest upon the mind-image of the candy, and warm it into new life. And then you can do one of two things. You can either obey the prompting of the candy-mind-image, rise and take down your box of candy for further practical study; or you can use the will's power over the mind-images, set that particular image resolutely aside, and go on firmly and steadily with your reading, till you have mastered your theme, in spite of its dryness.

Needless to say, just the same experiment may be made with cigarettes. And if it should happen that any one among the readers of this study have at any time determined to break themselves of the cigarette habit, such can testify to the pulling and drawing power exercised on them, and, we doubt not, triumphantly conquered, when the mind-image of a cigarette, fragrant, soothing, gently stimulative of pleasing dreams, obtrudes itself winsomely and alluringly in the midst of some piece of hard task-work, taken up, perchance, as a defense against the wiles of the smoke fairy.

These are slight and trifling instances of a grave and tremendous power. For to the fact that the mind image is not static, as we at first treated it, but dynamic, is due the character and force of a whole period of human life. Indeed, if we rightly understand it, to this very property of the mind-image, the psychic image in the mind, is due that whole development which has transformed mere animal life in its moral simplicity into the vast complexity of human life, which is too often neither simple nor moral. If we rightly understand it, this very property of the psychic world is that tree of the knowledge of good and evil, "whose mortal taste brought death into the world, and all our woe."

We begin, therefore, with the power of the psychic world, whereby the mind-image is regarded as an object, a second kind of reality, overlaid upon, and added to, the reality of the natural world; and that other power, to which we have just given consideration, whereby the said mind-image is not static but dynamic; does not lie still and quiescent in the field of the observing consciousness, but, on the contrary, is very much alive, and exercises a strong and defined pulling power upon the attention, and through the attention, on the will. This alluring power of the psychic object, the mind-image, has borne much and bitter fruit.

In the first parts of this study we tried to show that pure animal life is dominated by two main tendencies of the Will. The first of these is the search for food, set in motion by the instinct of self-preservation. The animal, and this is practically true of the whole of natural animal life uninfluenced by man, seeks the kind and quantity of food that is needed for its sustenance in bodily vigor and health. Indeed the pressure of the struggle for existence, with its stern morality, would visit with condign punishment any animal which ate itself out of health, or persisted in over-eating itself. And this law has but one punishment, the punishment of death. Its laws are faithfully obeyed. All natural animals, therefore, eat to live; eat just such food as best enables them to live, and in just such quantities; and, as far as we can see, the monotony of the food, its lack of savor and stimulating or palate-tickling properties, plays no part at all, nor is in any way a deterrent. Cows or deer eat the same grass, day in and day out, with quiet relish. Soft-billed birds are content with grubs and worms, for ever and ever.

Again, the body, made up as it is in great part of liquid elements, requires that these liquid elements shall be constantly replaced. Therefore the higher animals drink water regularly, and many of them have their drinking places, where they congregate and commune with one another, in their wordless ways. Pure water, supplemented by the natural moisture of such leaves or fruit or moist animal tissues as make up their food; and, as before, a ceaseless repetition of the same pure liquid, without a shadow of monotony.

Compare this with the ways of man, the fallen animal. Man cannot only eat; he can form the mind-image of food. And thereafter he can rest his consciousness on this mind-image, as on a new kind of object; visible, sensible, yet not outwardly objective. The mind-image is dynamic; this means that the image of the food tasted draws and allures him. In the mind, on the psychic plane, he tastes again the savor he has tasted; rolls once more the choice morsel on the tongue of his psychic man, and enjoys it a second or a third time, nay, many times.

Now as compared with the first or material tasting, this psychic testing has certain well-defined characteristics. In the first place, it bears no relation at all to food, to the nourishing of the body, to the natural function whereby the tissue is replenished. In the pure animal, taste is a simple faculty, whereby it distinguishes the wholesome from the harmful, choosing the nutritious, and setting aside the poisonous. It is a discerning and protecting power. But in man, the psychic creature, with his new psychic powers, taste has become a wholly new thing, a source of enjoyment for enjoyment's sake; a means, therefore of sensuality in the true sense.

The next characteristic of psychic, as contrasted with physical taste, is that it is free from the bonds of time. A piece of food can be eaten once, and once only. You cannot eat your cake and have it; and this every animal knows. But this is not in the least true of psychic taste. Here, you can eat your cake and have it; have it all the more, for each eating. For every time one goes over the psychic image, whether with enjoyment or with repulsion, that very quality in it seems to be strengthened, as though actual new matter, though of course psychic matter, were added to it. Therefore the mind-image of the cake or the candy, as the case may be, is there, within reach, as we saw. It is, in one sense, outside of time, independent of time, not of an hour but of all the day, not of one day only, but of the whole year; in very truth a hardy perennial.

Yet a third property. While it is true that the psychic cake, the psychic candy, the psychic cigarette, is there all the time, and all the time within reach and sight, it is also true that, unlike the food of the pure animal, it does lie under the ban of monotony. The taste palls. The psychic palate becomes jaded. And though it be true, as we saw, that the psychic object grows stronger and stronger by use, yet it is also true that the psychic man gets from it an ever diminishing return of sensation. Therefore he must continuously increase the dose. And this is exactly what takes place. To take a conspicuous example, alcohol is taken almost wholly for its psychical result: for the mood of mind which it produces. It is generally agreed that, save in rare cases, it is actively harmful to the body; and careful experiment has shown that its use means a lowering of all the perceptive and active faculties; a lowering which, curiously enough, is accompanied by a wholly illusive sense of heightened faculty. In other words, alcohol is taken, not at all because it builds up tissue, for it does not; but because it brings about certain psychic states, certain moods of the mind and emotion. And the distinguishing fact about these moods is, that in them the sense of responsibility is dulled, whether it be responsibility for the welfare and safety of others, or responsibility to the laws of purity, honesty, manliness. "Dutch courage," as it is called, is really not courage but recklessness, due to the loss of the feeling of responsibility. And the light-minded pleasure of the user of alcohol is due to the fact that he loses the sense of the burden of duty, the debt owed to Divinity and the Higher Self. Lastly, there is the characteristic of which we have already spoken: that, in order to reach the same degree of sensation, the alcohol must be taken in steadily increasing doses. This is in complete contrast to the natural taking of food, where, as we saw, there may be absolute uniformity, without the least monotony. It is all the difference between the natural and the

psychic taste. The former is simply the guide to right nourishment, for self-sustenance. The latter is mere sensation-seeking; it builds no tissue; and its doses must be steadily increased, till they reach the breaking point of the physical organism.

So far, food and drink, as modified by the psychic nature in man. We must now take up and try to analyse the effect of the same psychic nature on the other great primal power: the instinct of race-preservation, as distinguished from individual preservation.

We tried to give a very general view of this faculty, this marvelous power of race-continuance, as it runs through the whole animal world. We saw that in the vast early periods of animal life, there came a time when the association of the two sexes, for the protection of the young, or for the formation of homes for the rearing of young, prevailed; there being, as yet, no direct sex union. Association for mutual help was the earlier institution.

Later, we saw the development of sex union. And in the higher animals, those which approach closest to the type and form of man, we saw that a high natural morality prevails in sex union; that the general rule is monogamous marriage, a permanent mating, a mating for life. We further tried to bring to light the striking fact that, but for the brief mating period, at most a few weeks, generally only a few days, in each year, the animals are practically sexless, so far as sex union is concerned. In some cases, the sexes are completely separated as soon as the mating time is over; in others, the sexes are associated together, for the better protection of the young, but associated as practically sexless creatures. And, lastly, the unions of natural animals are fertile; their sole purpose is race-continuance; the deliberate creation of infertile unions is a purely human prerogative, a purely human sin.

These contrasts we suggested in an earlier part of this inquiry. We have now reached the stage at which we can ask the cause of this startling and deplorable condition, which distinguishes human from sane and wholesome animal life, with some hope of finding the true answer.

If our understanding be correct, the determining and differentiating cause is the psychic nature: the mirroring power, whereby man is able not only to perceive the external fact, but to build up a second fact, a second object of consciousness, the psychic counterpart of the first object, and then to regard this mind-image as a new, independent object, full in the field of consciousness, at all times within reach, not subject to the limitations of space or time. And, as we saw, the mind-image is not static and quiescent; it is, on the contrary, dynamic, active, drawing and pulling at the attention, in direct proportion to the element of sensation, of enjoyment, which went into

the making of it. And the tasting of the mind-image builds no tissue. It is tasted solely for the sake of sensation, enjoyment for enjoyment's sake.

We can readily apply this to the solution of the problem of sex and the corruption of sex. With the animal, sensation is but the guide to function, as with the power of taste or smell. With degenerate man, sensation is not the guide, but the purpose. And this sensation, mirrored in the field of the mind, is continuously present, so that degenerate man remains, as a Hindu once said, in "a continuous state of tepid amorousness." This, in complete contrast to the brief mating time, followed by the practically sexless year, in the clean and natural animal.

This is the principle to which we are led by our inquiry. The application is not difficult. And that application, if made not in theory only, but in practice, would restore mankind to the clean virtue of animal life, from which he has so grievously degenerated; removing him from the bad eminence of being the one wilfully corrupt animal, the one animal which deliberately seeks to poison the springs of life.

We can well see how the force of desire may thus be introduced into the psychic body of man, and once introduced, how it can be built up and strengthened, until it becomes a dominating and tyrannous power, which its very creator is no longer able to check. It is the old tale of selling the soul to the fiend, who, at first a servile attendant, soon becomes a destructive despot. But we have made it abundantly clear that the passional nature of man is in no sense what he generally calls it, in weak extenuation: a "natural" appetite. Not only is it not natural; it is wholly non-natural and morbid; and only the ceaseless interposition of divine powers holds it back, and prevents it from becoming instantly disastrous.

If we are right in our conclusions, we are justified in saying that to the psychic nature, and to the abuse of its powers, are due the great evils of drunkenness, gluttony and sensuality; and it is admitted by all who can see clearly that to these evils nearly all human sickness, and therefore a vast part of human misery, is directly due. Take the endless griefs and sorrows that come from sex-corruption; the ceaseless tribute of victims; the irremediable waste of lives; the boundless harm done to young lives corruptly, and therefore morbidly brought into being; and add the directly destructive influence of alcohol, especially on the power of clean and healthy generation; add the endless ills which flow from poisoned blood, whether caused by gluttony, alcoholism or sensuality; and we have a grave and formidable total, to be set down to the action of psychic aberration, the abuse of psychic forces by mankind.

Yet we have not touched on the gravest evil. That evil is egotism, selfishness, envy, hatred, malice. If we are right, its genesis is as follows: The natural animal, in order that Nature's purposes may be fulfilled, has the instinct or impulse of self-preservation. In virtue of this instinct, it seeks to preserve its own life, first by seeking food to replace used tissue, and secondly by seeking to escape from dangers, enemies, or hostile natural conditions.

We believe that this simple instinct is mirrored in the psychic nature; and that it there takes on the psychic character, of continuous presence, of dynamic and irritating force. As a result, it becomes inflamed and degenerate, just as we saw in the case of the power of sex. From self-preservation, it grows to self-assertion. From being the impulse to save oneself, it becomes the impulse to dominate others, to compel obedience in them, to make them pay tribute to one's desires, one's enjoyment, one's vanity, one's sensuality. It is thus the seed of ambition, the germ of tyranny, the motive-power in the thirst for gold, the sole purpose of which is to make one's egotism stand out, above the egotism of others; to render one conspicuous and, if possible, envied. For to be envied, is one of the supreme pleasures of base and degenerate man.

We all know the part the looking-glass plays in human vanity. All of us, in our degrees of beauty or plainness, get much pleasure from contemplating our reflections in the mirror. A satirist once went so far as to say: "The Lord created looking-glasses, and rested the seventh day"; meaning that a continuous occupation for mankind had thereby been found. The taste is universal. I was once passing down a fashionable street in a metropolitan city. As will befall, I was seized with doubt as to the straightness of my necktie, and stopped a moment before a plateglass window, to reassure myself. It happened that at the side of this window, there was a broad mirror. In that mirror, I saw reflected, beside by own image, the image of a tramp, ragged, unshaved, dirty, but cheerful. He had found somewhere a piece of bright red ribbon, and had knotted it through the faded paper collar he wore. And he, too, was adjusting his dirty necktie, with exactly the same initial misgiving, the same final half-smile of satisfaction. I caught the pleased gleam in his eye, and saw that he regarded himself complacently, thinking that, after all, he was a pretty good-looking chap. This was a quarter century ago; but I shall never forget the gleam in that tramp's eye, the kindly gleam of self-satisfied vanity.

How soothing, then, how potent the part played in life by the psychic mirror, in which we can paint ourselves as we would be, and then look with approval on the likeness. No court portrait painter ever flattered so much, with such entire success. When it comes to

our mind-portraits of ourselves, we all emulate emperors; we all wear ermine and velvet, deck our brows with crowns, and hold the sceptre and the sphere. Much of life's fretfulness comes of the unwillingness of others to recognize our insignia, and to do meet homage.

Thus far the influence of the psychic world, of the psychic body in man, at least so far as broad outlines are concerned. Further applications can be easily made. When we come to sum up, we find that, to the psychic world, to the psychic body, we owe a twofold debt: a heritage of things good and evil. Memory, with all its joys, its pensive sorrows; foresight, anticipation, what the poet has called the pleasure of hope, are a first-fruit. Of finer and subtler essence is the mental life, the power to view the mind images, and marshal them; the power to abstract certain common qualities, to gather them into new images, and thus to form general notions, broad concepts of things, and of life itself. These, among things good. Then the things evil: sensuality, the seeking of sensation for sensation's sake; ambition, tyranny, including the worst of all tyrannies, which makes others the slaves of our sensualism. Truly a twofold heritage.

May we not hazard a bold conjecture, and say that the psychic nature is indeed that "Tree of the knowledge of good and evil," which the old books of the Hebrews, following the far older Chaldean lore, set in the garden of still unfallen man? Is it not the fruit of this very tree which, tasted in disobedience, has in fact brought about the fall, that fall which, as we saw, has brought to mankind a long roll of sins against nature, in which the natural animals have no share, though they are made to share the penalties? Is it not the psychic nature which, point by point, is the cause of the evils we have been analysing and are we not therefore justified in saying that the Fall, so far from being an idle myth of the prime, is the grave outstanding fact of human life, the source of unnumbered evils which we suffer; all of our own creation; all from the fruit of that original sin?

May we not hazard a further bold guess, and say that the Chaldeans well knew the truth which they enshrined in the old symbol of the Fall, and that they were profoundly scientific when they taught that, by the side of the natural man, a secondary being, the psychic nature, was formed; that this psychic nature had not only the power of the Will, the creative power; but had further the power to abuse this gift: and that through this very abuse of the creative power, as the tempting serpent, mankind did in reality fall, and is at this moment prone, in deepest need of regeneration and redemption?

CHARLES JOHNSTON.

THE MESSENGER FROM THE KING.

A MAN who was hunting for knowledge and wisdom heard another say that the main point of all wisdom was love, and he commenced to think over: "What is love?"

"The whole nature is an expression of love," the same man said.

He who was hunting for wisdom began to brood upon what he had heard and he decided to go and live as a hermit in the wilderness.

"There I will find what I am hunting for," he thought.

He found a peaceful place in a great forest and there he made his home and started his new life with nature and his study.

One day he met a traveling knight who had lost his way in the forest. The knight was called to the king's castle for a banquet, and now he could not find the path. His dress was torn to rags and he was tired and sick.

The hermit was a good-hearted fellow and he helped the tired knight the best he could; took him back to his own cabin, gave him to eat and drink and let him sleep and rest in his bed. He made his own best dress ready for the knight to take when he was strong enough to continue his way to the castle.

After the day was over and the knight had departed, our good-hearted hermit sat resting outside his cabin. He was tired, but he looked over his day and was satisfied with his work.

While he was thus sitting looking into his own heart he felt that some one was gazing at him.

Raising his head he saw a white robed man standing and looking at him with deep, earnest eyes. He knew from his dress that it was a messenger from the king.

The messenger asked him about the knight and the hermit told the story of how he had found him.

The eyes of the messenger grew darker and deeper when he heard of the actions of the hermit.

"Why did you not bring him to the castle?" he asked. "Now he will be too late for the banquet."

"I am sorry," answered the hermit, "but his dress was torn and soiled and he was sick and hungry and too weak to continue his path."

"Do you not think that the king had a better dress and a better bed for him than you can give?" the messenger asked.

"Yes; but he was too tired to go the way."

The messenger smiled. "The way to the Emperor is the life itself, brother; nobody can be weak there. Sick and tired is only he who has lost the path."

"But he was too weak to go back to the way."

"You have to give him power to find the way; give him Courage, Faith and Trust—that will bring him back to the path; teach him Patience, Resignation, Obedience and Compassion, that will for the future keep him on the path."

"And what wonderful thing is that way which leads us to the king's castle, and is able to cure sickness and give us back our lost power?"

"The way to our Ruler," answered the messenger, "is the duty our daily life gives us to fill; keep the mind on your goal and fulfil your daily duty, not alone in the wilderness but among your own people, and you will also one day receive an invitation to the Emperor's banquet."

"What is the Emperor's banquet?"

"The Emperor's banquet is the same as the goal of every man's life; it is peace. Peace comes from strength, strength comes from work, from obedience to our duty, and work comes from ambition. The daily duty is the cradle-song of our eternal life, and first when we reach the eternal world and receive its peace, will the fruit on our life-tree begin to grow. This fruit is the tax we have to give to the Emperor to become a member of his kingdom and receive his invitation; it is the highest act of love we ever can pay to the life."

"Every one must tread his own path and carry his own gifts to the Emperor; do not try to make them go your way.

"To be good is great, brother, but to be wise is more; it takes in both love and respect, and that is the secret of the power of brotherly love."

BERGER ELWING.

"The Master does not appoint a work to his workmen, without giving them the wherewithal to perform it. I have given you no task that you were unable to perform, and always I have seen to it that you had the best means for its accomplishment."

BOOK OF ITEMS.

SWEDENBORG OR THE MYSTIC?*

THE question of Swedenborg's place among the mystics—a question of peculiar interest to students of Theosophy—is raised again by the recent publication of his theological works. These thirty-two thick volumes represent scarcely more than half of Swedenborg's prodigious literary output, and it is to be regretted that the editors of a series at once so extensive and so incomplete should let it lack the advantage of some sketch of the author's life and account of the omitted works. For Swedenborg's writings, far more than most men's, need the key of his life and character for their unlocking.

Emanuel Swedberg, later Baron Swedenborg, was born in Stockholm on the 29th of January, 1688. The son of a Lutheran bishop, his letters tell us that he was from a child deeply interested in religion, "taking delight in conversing with clergymen about faith, saying that the life of faith is love and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but that those only receive it who practise that love." He graduated with some distinction from the University of Upsala in 1709, and shortly afterwards went to England, and later to Holland and France, to pursue his studies in mathematics, physics, and astronomy.

Though he early proved his ability as a scientist and mathematician, publishing the first Algebra in the Swedish tongue and elaborating a new method for the determination of terrestrial longitude, the eminently practical and concrete bent of his mind made him impatient of all scientific speculation that could not be immediately applied. "It is a fatality," he writes, "with mathematicians that they are content to remain mostly in theory. I have thought it would be a profitable thing if to ten mathematicians there were added one thoroughly practical man, by whom the others could be led to market; in which case this one man would gain more renown and be of more use than all the ten together." This feeling led him to devote himself to engineering and mechanics rather than to pure mathematics, and in view of his later work it is interesting to find him urging that, if funds were lacking for the establishment of a chair in mechanics at his native university, a professorship in theology might well be spared. He started a scientific journal, *Dædalus Hyperboreus,* which won him the patronage of the King; and at twenty-eight he was appointed assessor of the State Board of Mines. This post he

* *Swedenborg's Works.* Rotch Edition. Thirty-two volumes. Boston: Houghton, Mifflin & Co.

occupied for twenty-six years, being detached from time to time for special services, such as the construction of the great dock at Carlscrona, his engineering enterprises at the siege of Frederickshall, or for prolonged foreign tours of study and inspection. These last took him all over Europe and brought him into contact with most of the learned men of the day.

The letters he wrote on these journeys are of the greatest value as showing those characteristics of his mind which colored all his work. No detail of commerce or manufactory escapes him; his observations here are shrewd and to the point. But to art and beauty he is blind. He tells us of the hidden wealth of the mountains, but never of their grandeur. The stones and dimension of a cathedral will elicit his praise, but of its feeling and spirit he knows nothing. He never rises above the machinery of life. His mind, absorbed in analysis, lets him see nothing whole.

Yet for this whole he is always searching. Following a number of miscellaneous scientific works and three heavy volumes of *Opera Philosophica et Mineralia,* he publishes a short treatise on the Infinite—the one great whole. Admirably clear and logical it is,—so logical that nothing is gained. There remains the Infinite and the finite; but the nexus he postulates is at the end as unknown as at the beginning. Face to face with the failure of the discursive intellect to lay hold on unity, he sets himself to a task whose boldness and magnitude are equalled only by the unflagging energy with which he pursued it. It is nothing less than to explore nature from the whole field of its effects, to gather together the wonderful accumulations of scientific knowledge and unify and interpret them.

"I intend," he wrote, "to examine physically and philosophically, the whole anatomy of the body.... The end I propose to myself in this work is a knowledge of the soul, since this knowledge will constitute the crown of my studies. I have chosen to approach by the analytic way; and I think I am the first who has taken this course professedly. To accomplish this grand end I enter the circus, designing to consider and examine thoroughly the whole world, or microcosm, which the soul inhabits, for I think it is in vain to seek her anywhere but in her own kingdom. I am resolved to allow myself no respite until I have run through the whole field to the very goal, until I have traversed the universal animal kingdom to the soul. Thus I hope that, by bending my course inward continually, I shall open all the doors that lead to her, and at length contemplate the soul herself by the divine permission!"

Some twenty years before he had published a dissertation to prove that the transmission of sensation in the body was due to vibration in the nerve fluids, even advancing the hypothesis of sympathetic

vibrations as an explanation of what we now call telepathy. To these anatomical studies he returned, and for some years pursued them untiringly, seeking the greatest anatomists as his teachers. The result was the publication in 1740 and 1741 of his "Economy of the Animal Kingdom," and in the three following years appeared the first three volumes of what was meant to be a much greater work—abandoned, however, because he became conscious of its futility. After ten years of labor scalpel and balance fail him as did his unaided logic. "Nothing," he confesses, "is farther removed from the human understanding than what at the same time is really present to it; and nothing is more present to it than what is universal, prior, and superior; since this enters into every particular and into everything posterior and inferior. What is more omnipresent than Deity—in Him we live and move and have our being—and yet what is more remote from the sphere of the understanding?" So is the soul in man. It is no secretion in our arteries or brains, no organ of the body. It is the Self, transfusing all, using all, giving life to all.

Yet his failure to find the soul where he had sought it was by no means barren. From it emerges his doctrine of Representation and Correspondence, which, old as the history of thought itself, came to him as a fresh revelation. Here he finds the long sought nexus between the Infinite and the finite, here sees spirit mirrored in matter.

"In our doctrine of representations and correspondences," he says, "we shall treat of the astonishing things which occur, I will not say in the living body only, but throughout all nature, and which correspond so entirely with spiritual things that one would swear that the physical world is purely symbolical of the spiritual world—insomuch that if we chose to express any natural truth in physical and definite vocal terms, and to convert them into the corresponding spiritual terms, we shall by this means elicit a spiritual truth in place of the physical truth."

It is of no small interest to students of Theosophy to see how clearly Swedenborg here states a fundamental principle of Eastern philosophy—that all the richness of manifested life is but the many-hued reflection of the spirit. The further truth that spirit is one, forms mistily above his mind but never grows wholly clear—and this lack distorts and narrows all his teaching. Nevertheless the doctrine of correspondences opens many doors to him, and from this time on he took it for his guide, bending all his energies to the perception of the spiritual significance within familiar things.

In 1745, he published what is usually regarded as the work which marks the transition from his scientific to his theological writings, "The Worship and Love of God." It is full of strange imagery, strange allegory of the birth of the universe, emanating from God;

of the birth of the planets from the sun; of the animal kingdom from the vegetable; and the vegetable from the mineral; each higher form lying concealed within the lower, and gradually evolving and manifesting itself in unbroken series. Yet through the strangeness of imagery profound theosophic truths are revealed. The nebular hypothesis of science, the first mist-born worlds of the *Secret Doctrine,* the upward evolution of the animal organism and the descent of the soul into material Life—all are indicated, as is the connection of the soul with all spiritual forces, so that it becomes a channel for all above it. This leads to the doctrine of Degrees or Hierarchies, that "supreme things or things superior in order, flow into inferior things, and these into ultimate things, but not *vice versa;* hence inferior things derive their powers and perfections from superior things and thence flow all their qualities and abilities. When this order is established, then there is nothing so complicated and abstruse which is not explained and unfolded, for *it is the light itself which sees, and the living force which acts.....* But it is altogether otherwise if this order be inverted, that is if liberty be given to nature to break in, without leave, into the higher and sacred recesses of life."

"The Worship and Love of God" was written at a time of great stress, in which, we learn from Swedenborg's private diary, his whole nature was undergoing an inner revolution. He dreams strange and terrible dreams. His conscience sears him for impurity of mind and heart. Pride of intellect seems to stand as a wall between him and God, but in his dreams he hears a promise that if he will but put his preconceptions away, and "become as a little child," then he will be able to be nurtured in spiritual knowledge. He falls into trances and has visions of both heaven and hell. Gradually, from their initial chaos, these visions become more ordered and more stable. He deems that he is taught of the Lord that spiritual truth is not to be known by the intellect, but by spiritual vision; and that he is bidden to record his conversations with angels and devils, and to interpret the inner sense of the scriptures—a sense which is to apply not only to the creation of the physical world, but to the creation of the spiritual man. At the age of fifty-seven, he begins this task and labors ceaselessly in its fulfilment for the thirty years left him of life. The thirty-two thick volumes of his theological writings constitute a monument to his fidelity.

Such was the man's life. The immensity of his mind is revealed in his works. His writings are encyclopædic. Methodical, logical, taking nothing for granted, despising nothing as small or unimportant, he gives to every detail of his themes the most painstaking treatment. Under the title of "The Heavenly Arcana Disclosed,"

sentence by sentence he considers the books of Genesis and Exodus, using his doctrine of correspondences to support the spiritual meaning he finds in them, or which his visions have revealed. In like manner he deals with the Apocalypse, and in "Heaven and Hell" and "Divine Love and Wisdom" he continues the record of "the wonderful things heard and seen in the world of spirits." Always analytic, dispassionate, unmoved to wonder or ecstasy, he passes with a cold, calm majesty through as wierd a phantasmagoria as ever entered the psychic's brain, or found form in Kama Loka.

In truth Swedenborg is the great prophet and expounder of Kama Loka. Writing at a time when religion was very evanescent in men's minds, when works were subordinated to faith, and faith was little more than a formal verbal assent to uncomprehended dogmas, Swedenborg gives to his pictures of life after death a startling realism and concrete vividness. The torments of hell and the delights of heaven are wholly definite and objective, and it is the man himself, as he now is, who enjoys or suffers them. Each virtue or each vice leads its possessor to a region whose heavenly geography is precisely charted, and the manners and customs of whose inhabitants are described with conscientious detail. But when he tells us that before we can go to heaven, heaven must have come to us, and that no one will go to hell who has not first received hell into his soul, he is uttering a profound truth. "It can in no case be said that heaven is without or around anyone, but that it is within him; and this plainly shows how much they are deceived who believe that to go to heaven is to be elevated amongst angels, without any regard to the quality of the interior life, and thus that heaven may be conferred on anyone by an act of unconditional mercy; when the truth is that if heaven is not within us, nothing of the heaven which is around can flow in and be received." And again: "The states of the interiors make heaven." This is his central doctrine, and one wholly theosophic, that the life after death is a gradual sloughing off of surface and foreign things until the man's inner nature, what he is and desires in the core of himself, is left free, and draws him to his kind.

In these days of attempted salvation by "hypnotism" and "suggestion," it is interesting to see this stress which Swedenborg lays on the man's inner desire—against the effect of which neither faith nor works, nor repression can prevail so long as it remains unchanged. There is need for complete and absolute freedom in all things of the spirit, and no spiritual acquisition can be permanent that is not appropriated in freedom. So far does Swedenborg carry this principle that he denies the possibility of salvation through hope of reward or punishment, or by conversion in sickness or when

the mind or will is under coercion of any kind. It is the love of the heart alone that moves in the spiritual world; and the religious message he preaches is that of the Christ: "Turn your hearts for the kingdom of heaven is at hand."

Perhaps no one of Swedenborg's works reveals more clearly at once the value of his inspiration and the distortion and materialization it suffered in expression, than his "Marriage Love." Here the "pairs of opposites," and the unity behind duality, are dealt with, and the union of the True and the Good, of Power and Wisdom, is made to correspond with the union of man and woman—when "love of sex" has been transformed into "love for one of the sex," and has passed beyond the body to the spirit. His theme and his message are alike high and spiritual, but are so hardened and materialized as to repel rather than attract.

"Swedenborg, or the Mystic," such was the title and place which Emerson gave him. But as we read that essay, and even more as we ponder Swedenborg's own writings, the phrase repeats itself, not as a designation, but as a question: Swedenborg, or the Mystic? And this question rises and confronts us on every page, so dissonant is the message which seeks expression and the mind which seeks to formulate and convey it. His pages breathe the deepest truths, yet they leave us cold. His philosophic teaching is one of love, that love is the life of man and the Being of God, yet we rise from reading with no kindled spark in our hearts. In his pages love becomes a cold and distant thing—his joys are joyless:

> I see them all, so excellently fair,
> I see, not feel, how beautiful they are.

His mind, his great gift, proved also a barrier he was never able to transcend. Though his spirit strains the net of his logic and his incurable psychic anthropomorphism, he never breaks through to freedom. The mystic-union with the core of life is seen but never felt. "How different," exclaims Emerson, "is Jacob Behmen. *He* is tremulous with emotions, and listens awe-struck, with the gentlest humanity, to the Teacher whose lessons he conveys; and when he asserts that, 'in some sort, love is greater than God,' his heart beats so high that the thumping against his leathern coat is heard across the centuries. 'Tis a great difference."

It is indeed a great difference, and as we look back through the succession of the Illuminati, through the long roll of Christian mystics, Molinos and Fénelon, St. Teresa and St. John of the Cross, St. Catherine of Siena and St. Francis of Assisi, Tauler and Nicholas of Basle, and behind these to the mysticism of the East, which Swedenborg repeats in so strange a guise, the very identity of doctrine makes the difference more marked.

In the Mandukya Upanishad,—which Mr. Johnston's translation has made accessible to readers of the THEOSOPHICAL QUARTERLY,—we find the fourfold division of the worlds and of consciousness which Swedenborg portrayed, and by which alone he can be judged. Beyond the physical world of waking consciousness is the psychical world, where, as on a window-pane lit from within and from without, are reflected and blended images of things natural and spiritual. Here are shadows of the outer world, of old thoughts and old desires. Here, too, the truths of the spirit and the movement of the creative will take form and imagery. This is the world we enter in dream consciousness, as it is also the world of the clairvoyant and clairaudient. Beyond it is the spiritual world, the world of dreamless consciousness which we enter "when we enter into rest, desiring no desire, beholding no dream," when the mind is still and the consciousness passes to the heart. Here is the "womb of all"; beyond it is but the Infinity of God. This is the inner world of the mystic where in silence and stillness his heart is open to the Infinity above him and lays hold of spiritual knowledge at its root. To this third world where the faculties are centred in the heart, Swedenborg was lifted; but in it he could not remain, for, as his whole life showed, with his heart he could not perceive. Instead he records for us the imagery, true and false, of the mid-world of psychic shadows.

No, Swedenborg was no mystic, but in his psychism, so formalized and ordered by his mighty logic that its fantastic distortion is doubly dangerous, mysticism seeks voice and utterance. The mind of the scientist was torn open to dream and vision, but beyond the barrier of form he could not go. Yet if his heart lay dumb and silent, his will never faltered, and through the long years of his labor he earned the one title he ever gave himself:

"Emanuel Swedenborg,
Servant of the Lord Jesus Christ."

May our service be as faithful as was his.

HENRY BEDINGER MITCHELL.

ON THE SCREEN OF TIME.

A General Survey.

THE Screen this quarter must either reflect a multitude of interesting though not really great events, or one of these events, which strikes us as the most significant, must be singled out for comment. Much has happened since the October issue went to press. Dr. Francis Darwin, the brilliant son of the great Darwin, in his Presidential address before the British Association, has deliberately revived, in a rational form, the "point of view of the child or of the writer of fairy stories" with respect to plants. "We know that flowers do not talk," he says (though how he "knows" it he does not say), "but the fact that plants must be classed with animals as regards their manner of reaction to stimuli has now become almost a commonplace of physiology." And he goes further than this. He finds in the movements of plants the dim beginnings of habit or "unconscious memory," and he gives an account of observations and experiments which prove his point. At this rate, science will soon be hunting for a form of matter which does *not* possess "memory."

Then, Professor Onnes, of Leyden, has succeeded in liquefying helium, as was predicted by Dr. Dewar in his Presidential address to the British Association in 1902. This involved the production of a temperature of 457 degrees below the Fahrenheit zero, a temperature at which air or hydrogen would be hard as granite. This should help to free our minds from any rigid conception of the solid, liquid and gaseous states; and should also help us to understand why "matter," at one period of evolution, may be very much more dense than at another. Students of Theosophy will remember that, according to the occult tradition, even the bodies of the inhabitants of Atlantis were like iron in comparison with our own.

Next, we have the experiments of Dr. Alexis Carrel of the Rockefeller Institute in New York, who, at a meeting of the American Philosophical Society in Philadelphia, declared that he had replaced the abdominal arteries of a cat with the carotid arteries of a dog; and that once, when he received a human leg from a New York hospital, he kept the arteries twenty-four days in a refrigerator and then put them into a dog. The inference is, as the newspapers at once pointed out, that hereafter, in cases of fatal accident, the uninjured members and organs of victims may find resurrection by implantation into the frames of living patients. For these experiments it is impossible for us, as Theosophists, to say a good word. The

prospect of being kept alive by having grafted into us the cold-storage stomach of a dead man does not fill us with joy, but with unutterable disgust. If people were less afraid of death, they would be less willing to pay for life by outraging, not only the moral law, but the most elementary decencies of nature.

But the very latest sensation has been that provided by Mr. Fournier d'Albé, the Secretary of the Dublin Society for Psychical Research, who has announced his belief that the soul of man is an aggregation of "psychomeres," or soul particles, inhabiting the individual cells of the human body. "These psychomeres," he says, "are probably opaque to ultra-violet light, and, therefore, may some day be made visible by more powerful optical means than we at present possess. They will then be weighed and measured also." Unfortunately, Mr. d'Albé does not support his theory with facts; but his theory is interesting in itself as showing that a belief in some sort of inner body is becoming more and more widespread. It is clear, however, that the task of Theosophists is unending. Years ago, we combated the idea that the physical body is the person. That idea scarcely needs any longer to be refuted. Materialism, in its cruder forms, is almost extinct. But now it revives one plane higher up, and we shall soon have to deal with the belief that the astral or ethereal double is the soul and immortal ego.

Brain and Personality.

The event of the quarter which strikes us as the most significant is the appearance of yet another edition, the eighth, of Dr. William Hanna Thomson's *Brain and Personality, or The Physical Relations of the Brain to the Mind;* because this proves how hungry people are for confirmation of their belief in the reality of the soul. That a great neurologist and brain specialist, instead of laughing at them for their "superstition," has undertaken to prove scientifically that their belief is well-founded, has filled thousands with delight, and has also justified the opinion of a well-known publisher who declared that what people now want is religion and again religion, in almost any form.

Dr. Thomson's is a book of magnificent conclusions: that the brain is merely the instrument of the mind, "while the personality itself is as different and as separate from it (the brain) as the violinist is separate from, and not the product of his violin." Further, "that the mind is not only the subordinate, but well-nigh invariably the merest servant in man of the will, and by it even as despotically ruled as the mind in turn often despotically rules the body."

And yet the book can best be described as a splendid attempt to achieve the impossible. For it is an attempt to prove by physical

means the reality of a metaphysical fact. In the very nature of things any such effort is foredoomed to failure. It is more hopeless than the measurement of time with a yard-stick, or the investigation of stars and planets with a scalpel.

We expect that even the author would admit that his conclusions preceded his argument: that he *knew* certain things, and then undertook to demonstrate, anatomically and physiologically, the truth of what he knew.

Every discoverer, unless he stumbles accidentally upon a fact, anticipates, by at least one stage, the result of experiments which he has not yet conducted. He works consciously towards a goal which his physical eyes cannot see, but which he hopes and believes is there. He "jumps to a conclusion;" he "foresees" a result. And yet, as a rule, he does not realize that this faculty of direct perception is just as real and even more serviceable than the mental effort which enables him to carry his experiments through the intermediate stages to the conclusion which he anticipates. Nor does he realize that this is a faculty which can be used consciously and deliberately, with as thorough an understanding of its processes as that which he believes he now has of the operations of the mind. Tell him, if he would become conscious in that higher sense; if he would exercise his faculty of "knowing" voluntarily instead of involuntarily and spasmodically—tell him that he must first still, and still utterly, the thousand voices of his mind, and he will regard you as mentally deranged. Still *his* mind! To him it would mean extinction. Yet in every age and in every nation, this science of direct perception has been studied and has been mastered. Thousands of volumes have been written about it.

Personality and Knowledge.

One such book we have before us—an old text-book, recently acquired. Its title and description alone will be enough to drive our scientific readers, or most of them, to flight. They will read no more. And yet we do not refer to Patanjali's *Yoga Aphorisms.* The book we speak of was named originally, *Sancta Sophia,* and is now published under the title: *"Holy Wisdom, or Directions for the Prayer of Contemplation,* by the Ven. Father F. Augustin Baker, a monk of the English Congregation of the Holy Order of Saint Benedict, methodically digested by R. F. Serenus Cressy of the same Order and Congregation, and now edited from the Douay edition of 1657 by the Right Rev. Abbot Sweeney, D.D." The fact that this book was recommended in the year 1657 by Br. Angelus Francis, "Lector Jubilate, and Episcopal Censurer of Books," as well as by "Your unworthy sister and servant, S. Catharine de S. Maria, Abbess

Unworthy; Cambray, July 7, 1657"—will not, we fear, counteract such prejudice against it. Nevertheless, in spite of its endless repetition and verbiage, we venture to express the opinion that there is more actual wisdom and more utility in this old book than in many expositions of modern science.

Father Baker's language is necessarily theological. We may prefer to use other terms to describe the same facts. It would be impossible for most of us, in this age, to speak of God as he does, or to define a system of practical psychology as a process of "hearkening to His voice and call, and learning how to distinguish it clearly from the voice and solicitations of human reason or corrupt nature." We can imagine the disgust of certain exponents of Christianity when told that one of the ways to distinguish between "false lights" and "our lights," is to remember that the false lights render those who follow them "incapable of solitude, and thrust them abroad to be reformers of others, being themselves impatient of all reformation and contradiction." And that: "Our lights make us to fear and avoid all supereminence and judicature, all sensual pleasures, desires of wealth, honors, etc. Whereas their lights engage them violently and deeply in all these carnal and secular ways, and (for the attaining to these) in tumults, sedition, bloodshed, and war; in a word, in all manner of actions and designs most contrary to the spirit of Christianity."

But Father Baker's language should not blind us to the philosophy of his teaching. He insists, as every Theosophist in every age has insisted, that we are capable of receiving divine light, and of distinguishing it from the false lights of "human reason or corrupt nature." In other words, his fundamental proposition is, that there is a faculty in man which can be described as that of direct cognition, higher than the reasoning faculty, and the use of which we can develop and cultivate by persistent effort of the right kind. Step by step he describes the means by which this "interior illumination" can be obtained. In every department of life, he says, in the smallest as well as in the greater problems which confront us, this "knowing" faculty should be exercised. Finally, he declares that it is possible at last, by means of contemplation carried further and further along the stages which he describes, and by "rejecting and striving to forget all images and representations of Him or anything else," to reach the state of "imageless recollection," and then to a condition of actual union with Deity.

Dr. Thomson, in all probability, would regard Father Baker's philosophy, not only with tolerance, but with keen interest and sympathy. But how few neurologists would do so! Would they not consider his subordination of "human reason" to some hidden and inner Light, as evidence in itself of mental derangement? And yet

they could not possibly accuse him of that form of insanity which is catalogued as "emotional." No one could disapprove more methodically than this disciple of Saint Benedict, of emotion in any form. He says: "In such doubtful cases of moment, especially if they concern something to be done, or omitted, or suffered in the future, a devout soul is to avoid all sudden and unadvised resolutions; and this especially when she is in any kind of passion, whether it be fear, anger, grief, *or else* of tenderness, compassion, and kindness, etc. . . . In case the soul in her nature be inclined more to the one side of the doubt than the other, she must enforce herself, especially in prayer, to an indifference and resignation in the matter; rather forethinking (and accordingly preparing herself) that God will declare His will for the contrary to that to which her nature is more inclined. In seeking to know the divine will by prayer, let not the person make the subject and business of his recollection to be the framing a direct prayer about the matter; neither let him in his prayer entertain any discoursing, debating thoughts in his imagination or understanding about it, as if he had an intention to account that to be God's will which by such discourse seemed most probable. 1. Because, by such proceedings, our prayers, which should be pure and internal in spirit, will be turned into a distracting meditation upon an external affair, and so the mind comes to be filled with sensible images, and passions perhaps will be raised. 2. Because by so doing we incur the danger of being seduced, by mistaking our own imagination or perhaps natural inclination for the divine light and motion, whereas such divine light is most effectually and securely, yea, and seldom otherwise, obtained than when the imagination is quiet and the soul in a profound recollection in spirit. 3. Because such discoursing in time of prayer is anything else but prayer, being little more than human consideration and examination of the matter, the which, if at all, ought to be despatched before prayer."

We are not by any means quoting Father Baker as a final authority on the subject. But he was a genuine mystic, and he would not have made the mistake of attempting to prove the existence and reality of the soul by physiological argument or anatomical investigations. True it is that he would not have been tempted to do so; and the temptation to-day, for anyone who has the extraordinary knowledge of such men as Dr. Thomson, must indeed be overwhelming. The attempt undoubtedly merits the highest praise and admiration, and if we venture to point out the impossibility of success, we do so, not in a spirit of criticism, but in the hope that similar ability, with all the advantages of modern culture, will be brought to bear on the solution of the problem to which Father Baker and others devoted their lives.

The Brain an Instrument or Generator?

The question which Dr. Thomson sets out to answer is, which of the two fundamentally opposed conceptions about the relations of the brain with the mind is correct: that thought proceeds from the substance of the brain itself, when played upon by the wind of outer impressions, just as music is generated on the strings of an Æolian harp; or, on the other hand, that the brain is merely an instrument, like a violin, played upon by the personality as something absolutely distinct from the physical means of expression?

The Doctor shows first that the weight of a man's brain has no connection with his mental capacity. He gives figures to prove this. Next he shows that the size of the brain in no way governs the quality of its thinking. Finally, under this head, he proves that it is impossible to trace any connection between the complexity of the convolutions and the activity or power of the different mental faculties. The so-called mathematical convolutions are found to be as largely developed in the brains of paupers, dying in hospitals, as in the brains of the few mathematicians which Gall and other phrenologists examined; while the brains of some eminent men had no specially developed convolutions where they ought to have had them. Even the brains of chimpanzees, so far as structure goes, present us, not only with every lobe, but with every convolution of the human brain; from which it follows that if the similarity of brain formation and mechanism, carried out to the smallest details, be all that is needed, there would be no reason why baboons should not become philosophers or mathematicians.

Having disposed of these preliminary misconceptions—to the disappointment, doubtless, of those who believe in "bumps"—Dr. Thomson reminds us that strictly speaking we have not got one brain, but two brains. Just as we have two eyes, two ears, etc., so we have a right and a left "hemisphere." Now the anatomical seats of the senses, and those of muscular movements, are found in both hemispheres of the brain alike. It was thus naturally inferred, as the brain is a double organ, like our two eyes, that both brains should participate equally in all mental work. This theory was totally upset by the discovery by Broca that the anatomical seats of the faculty of speech are found in one of the two hemispheres only. If a man be right-handed, the anatomical seats of his faculty of speech are found in the left hemisphere of his brain, and *vice versâ*. Thus, if the Broca convolution, which is the seat of articulate speech, be damaged in a person after middle life, the loss is usually irremediable, so that he can speak no longer even though the same convolution in the other hemisphere remains wholly intact. The same is true of word-deafness or word-blindness from injury of their respective places in the active hemisphere.

Upon this slender foundation Dr. Thomson builds up a superstructure which strikes us as dangerously pretentious. It would be impossible for us to adopt his argument. Nor can we accept his proposition that the brain is "the one organ in us which is related to thought." Professor G. T. Ladd arrives at a very different conclusion. In his *Elements of Physiological Psychology* (Part II, chap. X, sec. 21), he states that "No good ground exists for speaking of any special organ or seat of memory. Every organ—indeed, every area and every element—of the nervous system has its own memory." And in section 4 of the same chapter he declares that "there is no special organ of will."

What is true of memory is equally true of most other mental processes, even the center of personal self-consciousness, as we believe, shifting as the level of thought, and the state of development of the person, vary.

It does not seem that Dr. Thomson draws a sufficient distinction between self-consciousness and will on the one hand, and the power of physical expression on the other. However that may be, it is doubtful if the average materialist will be convinced when Dr. Thomson assures him that because the speech center is located in the left hemisphere when a person is right-handed, we are justified in jumping directly to the conclusion "that brain matter, as such, does not originate speech, for then, both hemispheres would have their speech centers." He insists that there must be choice on the part of the personality as to whether it will use the right or the left hand, and thus, indirectly, as to whether the personality will use the right or left hemisphere of the brain. But he admits that the anatomical seats of muscular movements are congenital, and it is difficult to see why the greater serviceability of either the right or the left hand should not be congenital also.

It would serve no useful purpose, however, to supply our common antagonist, the Materialist, with arguments. Our object is to emphasize the fact that it is dangerous to rely upon physical proofs of metaphysical truths. Dr. Thomson states his case more ably and far more convincingly than we have stated it for him. He says, for instance, that "if the quantity of gray matter is the fact for us to found our superstructure upon, one-half of this matter being in the right brain and the other half in the left brain, it follows that if one of the two brains be rendered useless by any chance, either half the mind, or half of the mental capacity will be gone." And then, in reply to the question "Is that so?" he says that it is not, and that, at least to his own satisfaction, "it has been abundantly demonstrated that one of the two brains can do all the thinking necessary for the purposes of life," and he cites the authority of Sir Michael Foster,

who declares that "we are completely in the dark as to the reason why we possess two hemispheres"—hemispheres which, as regards their gray matter, correspond furrow for furrow, lobe for lobe, and convolution for convolution.

Dr. Thomson states that "it has been repeatedly shown by *post mortem* examinations that persons have lived for years with only one hemisphere in working order, the other having been virtually destroyed by disease; but with the exception of parts in one half of their bodies being paralyzed for voluntary movement, such as those of the arms and legs, they have thought and acted and transacted business as well with one-half of the gray matter with which they started in life, *i. e.*, with only one hemisphere, as others are able to use one eye for all purposes after losing its mate" (pp. 62-63). Instead, however, of inferring from this, as Dr. Thomson does, that one hemisphere of the brain is practically useless, the other half having been chosen by the personality as its instrument—could it not be inferred, at least as legitimately, that the brain is much less essential as a vehicle of consciousness than is ordinarily supposed?

Dr. Thomson says: "With the great majority of persons the speech centers are located exclusively in the left hemisphere. It is a part of the left superior temporal convolution which hears words; it is a part of the left angular gyrus which sees words; and it is the left Broca's convolution which utters words. In all such persons the corresponding places in the right hemisphere are not speech areas at all." But surely it does not follow from this that the corresponding places in the right hemisphere are useless? Would it not be more just to say that modern physiologists are not acquainted with their uses?

Mentality and Will.

Dr. Thomson's study of the language centers is particularly interesting. He demonstrates clearly that instead of language making the man (as it was a fad of philology at one time to suggest)—"it is man who makes language." "The gray layer of our brains is actually plastic and capable of being fashioned," the plasticity, however, diminishing progressively with age. Dr. Thomson takes the faculty of reading as the best instance of this plasticity, or what he describes as the "educability" of the brain; because the faculty of reading cannot possibly be described as congenital. It is undeniably the work of Will, and, from his point of view, must be most sharply distinguished from the activities of the Medulla Oblongata and of the spinal cord, which, although they wear all the aspects of designed or purposive muscular acts, actually, from first to last, are purely automatic. The functions of the spinal cord are organized by the steady unvary-

ing operation of afferent stimuli; the functions, on the other hand, of the left angular gyrus, and of the other higher brain centers which we have named, are the result of deliberate training by the will of the personality. In other words, "the brain is a physical and material thing" which, of itself, has "no properties of mind, and becomes related to mental processes only in certain localities by becoming there artifically, and not originally or congenitally, endowed with such functions." From which it follows, as Dr. Thomson says, "that *we can make our own brains,* so far as special mental functions or aptitudes are concerned, if only we have wills strong enough to take the trouble: by practice, practice, practice."

"Do not expect much from a New Year Day's resolution. Your will can make a new man of you, but only after its fashion when making anything new in the brain—by reiterating this same resolution stimulus every single day after New Year's for the whole year at least, *just as you learn by it a new language.*" For it is one of the properties of the personal human Will to be a specific brain stimulus, "more potent than all the afferent stimuli together in producing changes in brain matter." In other words, it is a man's Will, and not his environment, which is the principal factor in determining the character of his brain.

The education of the will, then is of the first importance. "A mind always broken in to the sway of the will, and therefore thinking according to will, and not according to reflex suggestion, constitutes a purposive life . . . Teach a child self-restraint, and you are directly developing thereby his will power."

Inner Bodies.

Dr. Thomson does not deal with the problem of the connection between the Will and the brain. He does not face the need of postulating the existence of an ethereal or astral medium; of a subtler body interpenetrating the physical brain and body during life, in order to account for the transmission of Will impulse to the physical nerve centers. Yet he intimates, as will be seen in our concluding quotation, that the soul may use a different body after death. Why not during life also? He tells us that the white matter of the brain, which lies underneath and within the gray layer, consists of bundles of gray fibers "contained within sheaths of apparently an *insulating material.*" A study of the electrical phenomena of the brain might suggest the existence of still finer forces, within or behind the electrical—and might help even to explain Father Baker's constant references to "the motions" of the soul! This does not mean, of course, that we regard the soul as material. The soul, in essence, must be formless; but in manifestation, if the philosophical require-

ments are to be met, it must be conceived of as being associated with some unthinkably subtle forms of force and substance, even on the highest plane of its manifestation. And these unthinkably subtle forms of force and substance, actuated by the Soul, would affect the grades of force and substance "beneath" or "without" them; until some corresponding organ in the physical body is reached, and expression, on this plane, and perhaps in a more or less perverted way (depending upon the responsiveness of the various instruments), is given to the original impulse.

But we cannot expect scientists to reach immediately and in all respects to the conclusions of the old esoteric philosophy. They are working splendidly, though unconsciously, in that direction, and we are grateful to them for their fearless search for truth. Dr. Thomson, in particular, we are tempted to include at once within the theosophical fold! His hope—we suspect it to be his belief and profound conviction—regarding the hereafter, is amazingly in accord with our own views, though we would not limit it to some after-death state. "We can now conceive," he says, "of a body no longer made of the most temporary forms of that matter which is itself passing away, but fashioned to be a dynamic body, a body of power which need not shrink, as here, from the heavy burden of the will. There should be no night there, for sleep will not be needed, when purpose does not weary nor its exercise fatigue. Then as to the mind: we know that at present the word Enough is only understood, but not experienced, by man, and the opportunities for knowledge in a universe would not be too many for his desires. But above all rises a conception of a perfection of being, when the will so responds to the highest motives alone, that there could be no conflict with lower motives forever!"

T.

"Why hasten so eagerly from one activity to another, when we serve Him as well by keeping still?"

BOOK OF ITEMS.

ELEMENTARY ARTICLES

V.

Theosophy and the Problem of Crime and Criminals.

EVERY century has its own problems, and one of the greatest problems of this century is, "How shall men live together as one human Brotherhood?" On this continent the question is acute, for we are a conglomerate, heterogeneous population. Men of every race and of every religion are here; men of every color—red, black, white and yellow; men of every class—the poorest and the richest, the wisest and the most ignorant are here trying to live together. We are not held together by traditions, for these are not alike; nor by a common creed, for these are not the same; nor by common social conditions, for these are as far apart as they are in Europe. Only as we are moved by the instinct of human brotherhood do we live together peaceably. There are a great many who work against these instincts. They are enemies of the social order that we call criminals. Some of them follow crime as a profession, while others seem just to drift into crime without any will or purpose of their own. It has been estimated that if you take the criminals and all the people depending on them that they number about a million in the United States. And this class seems to be increasing in every country except Great Britain, where it is decreasing.

What shall we do with these enemies of human brotherhood? When a man raises his hand against society, tramples law underfoot, breaks into houses, strikes his neighbor and kills him, shows himself unworthy of this brotherhood, what shall we do with him? Shall we revenge ourselves on him, punish him, shut him up in a cell and forget to care for him? When he has killed his brother shall we kill him, or try to cure him of this evil disposition? How has the world treated these foes of brotherhood in the past? Any good history of criminal law would give an account something like this: "The wheel, the caldron of boiling oil, burning alive, burying alive, flaying, tearing apart with wild horses, were the ordinary

expedients by which the criminal jurist sought to deter crime, by frightful examples which would make a profound impression on a not over-sensitive population. An Anglo-Saxon law punishes a female slave by making eighty other female slaves each bring three pieces of wood and burn her to death, while each contributes a fine besides. Frederick II., the most enlightened prince of his time, burned captive rebels to death in his presence, and is even said to have encased them in lead in order to roast them slowly. In France women were customarily burned or buried alive for simple felonies. The criminal code of Charles V., issued in 1530, is a hideous catalogue of blinding, mutilation, tearing with hot pincers, burning alive and breaking on the wheel. In England prisoners were boiled to death as late as 1542, as in the cases of Rouse, and Margaret Davie. In England to cut out a man's tongue, or pluck out his eyes, with malice prepense, was not a felony until the fifteenth century, in a criminal law so severe that, even in the reign of Elizabeth, the robbing of a hawk's nest was similarly a felony; and as recently as 1833 a child of nine was sentenced to be hanged for breaking a patched pane of glass and stealing two-pence worth of paint."

In other words they have hated the criminal and given expression to that hatred by hurting them, and that is the principle on which a high authority says we should act to-day. Here are the words of Sir James Stephens:* "I think it highly desirable that criminals should be hated, that the punishment inflicted upon them should be so contrived as to give expression to that hatred, and to justify it, so far as the public provision of means for expressing and gratifying a natural healthy sentiment can justify and encourage it."

There is no doubt that penologists in the United States, Canada, and Great Britain, as well as other European countries, would repudiate Sir James' theory of hatred, but the majority of persons in these countries seem to think that we ought to inflict punishment on one who has done wrong, not only in justice to the criminal but in order to deter other people from perpetrating crime. The theory is that if you punish a man severely he will not repeat the offence, but will come to see that it does not pay to do wrong. And further, that the man who looks on will not do a like wrong—fear will be a deterrent. If the teaching of Theosophy be true, this theory of hatred of the criminal is all wrong, and this theory of fear as a deterrent is also wrong. All experience seems to be on the side of Theosophy. Take all the world's experience for a thousand years or more, and we shall find that fear as a deterrent has always failed. We have broken men on the wheel; we have boiled them alive; we have hung them. We have gathered the crowd around the gallows

*History of Criminal Law.

to see the execution that they might be afraid of crime. What has been the result? The man to be hung has made his speech and *"died game."* The crowds have dispersed, and those with criminal tendencies have plunged deeper into crime than they did before, and a wave of crime has swept over the country. The conclusion reached by careful observers is that severe penalties do not prevent crime, but rather instigate and multiply it. Theosophy teaches that no treatment of criminals can be right until we get rid of the notion that we are to hate the criminal and hurt him. Love is to be the motive and inspiration. He is our brother and we must love, pity, and try to redeem him and save him. Theosophy is optimistic and fills with hope all who gave themselves to this work of redemption. The prisoner pleads environment when you talk to him and truthfully says in many cases, "I never had a chance, I was brought up among thieves, prostitutes, and murderers just as Jerry McCauly and Michael Dunn were." Perhaps he came into human life later than we did, and given a little sympathy and help he will climb up to where we are. We forget that in past lives we, too, were plunged in ignorance and sin, and that, although we may be enlightened and cultured to-day, time was when we, too, were drunken, savage and criminal. These are our brothers who, perhaps, by our assistance will climb up to where we are, and higher, too—in a future life they may be saints and heroes. As the child is weak, ignorant and selfish but with the care and help of parents and teachers, together with the attrition of circumstance—struggles, sorrows, defeats—at last becomes strong, wise, patient, and kind, so it is with the race at large. If we have climbed up to a greater height it is our duty and privilege to reach down the hand to help those who are below us.

The wisest and best men of to-day are in many ways coming round to the teachings of Theosophy in this. Some years ago the Prison Congress gave this expression of opinion: "Under all circumstances a prisoner should be treated as a fellow being, and intelligent and affectionate efforts for his reformation should go hand in hand with all measures for his punishment." This is not the utterance of sentimental enthusiasts, but of men who have made a life study of prisons and prisoners. It is the authoritative affirmation of a scientific penology, and it stands opposed to the theory of hatred put forth by Sir James Stephens, and comes quite near to Theosophical teaching. In the light of Theosophy the death penalty is barbaric, inadequate, unscientific and unwise. It is not efficient as a deterrent, for capital crimes are more common in those states that impose the death penalty than they are in those states where the death penalty has been abolished. Theosophy explains why this is

so and can also tell us why there is an increase of crime after an execution of criminals. Capital punishment is defective as an instrument of justice, for all punishment should be salvatory and not destructive. By the law of brotherhood society is never relieved from its duty to try and reform the criminal when that is at all possible, and all retribution should be corrective. In the death penalty society evades its duty. Not only is capital punishment unmerciful, it is also irrational. It would be more rational to set the prisoner to work to maintain the bereaved family. "He should be punished," people say. Very well, there is no suffering which so efficiently protects society, or so completely subdues the prisoner as that which awakens his conscience to the wrong he has done. Compared with an indeterminate sentence, or a life sentence under moral discipline which will awaken remorse, the punishment effected by breaking a man's neck with a rope is infinitesimal. One is redemptive, the other is destructive; one is brotherly, the other is barbaric; one is rational, the other irrational; one is moral the other brutal.

Theosophy has a special word on this question that is spoken by no other philosophy or religion. It teaches that the desires and passions are not a part of the body, but constitute what is called the Fourth principle of man's constitution—*Kama-rupa.* These passions and desires are not produced by the body, but in one sense they are the cause of the body. When we kill the body by hanging, or electrocution, or in any other way, we do not kill this body of desires and passions. We set it free from the physical body, the instrument that it has been using, but sometime in the future it will cause to be born another physical instrument through which it will manifest itself. It is possible that it may be far more vicious in the next incarnation than in this, for malice and revenge may have been greatly strengthened and intensified by our treatment of it. If so, we have failed to do what we have intended to do, we have simply postponed the evil we should have met and conquered now. But this is not all. Teachers to whose vision the astral world is open have given us vivid but terrible pictures of these executed criminals as they exist on the Astral plane. Some of them are furious with terror and passionate, revengeful hatred. They surround themselves with an atmosphere of savage thought-forms, and are attracted to anyone in the physical body who is harboring revengeful or violent designs, and they push him on to the commission of the deed over which he broods. The loss of the physical body has deprived them of the power to indulge their appetites and passions, but they are still full of hatred, seething with revenge, and longing after physical indulgence. In this state it is said they

crowd around saloons and other bad places seeking to obsess men and women. There are thousands of men and women who are mediumistic, that is, sensitive to these unseen astral influences and are sometimes overcome by them. This is the explanation of the epidemics of crime that follow the execution of notorious criminals.

Perhaps the question may suggest itself, What about the judge, and jurors who condemn, and sheriff who executes this criminal? They are directly concerned with the death of this man; do they suffer more than the people who approve of their acts? These are serious questions that we may not be able to answer, but one thing we do know, and that is, that the law of Karma is the law of justice and of retribution by which the harmony of the universe that has been broken is restored. No one can inflict an injury upon another without himself experiencing the full effect of his acts.

"Such is the law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is love: the end of it
Is peace and consummation sweet. Obey!"

He who by his life and by his words endeavors to spread abroad the principles and teachings of Theosophy, is a philanthropist and a patriot, for he is helping to solve the greatest problem of the century. If Theosophy could be universally lived, it would drive all selfishness out of commerce, education and religion, and write over every factory and store, every school and church, "Do ye unto others as you would have them do unto you," and the world would live in one great Brotherhood.

JOHN SCHOFIELD.

Life is like swimming. He who struggles uncertainly, fearful lest the water engulf him, sinks as the result of his own cowardly mistrust. But he who strikes out confidently, sure of its sustaining power, lies on its surface as safely as his peace lies in the heart of a friend. And so with life: Faith is the hallmark of invincibility. L. E .P.

REVIEWS

Scientific Corroborations of Theosophy.—A vindication of the *Secret Doctrine* by the latest discoveries, by Dr. A. Marques. (Theosophical Publishing Society, London.)

The development of science in the last thirty years is a theme whose magical interest the dullest and most materialistic of historians could hardly obscure. It has not only revolutionised the conditions of human life, so that with M. Berthelot one might almost say that "a new man was being created in a new Earth," but it is continually opening for us vistas of worlds within worlds, and with the deepening revelation of the tremendous potency of the finer forces of nature has come a perception of the infinite reach of human life and its limitless possibilities. To students of Theosophy, especially, this record is of the most profound significance, for piece by piece it is filling in an outline, or a chart, given to them years ago in the writings of Madame Blavatsky. When, therefore, we find a book which purports to present not only the advances of science but to show their place in the theosophic doctrine, we must open it with the keenest and most pleasurable anticipations.

Such was our feeling when Dr. Marques' work came into our hands, and it is with no small sense of disappointment that we must record its failure to fulfil its promise. Perhaps we expected too much. As we reflect upon the magnitude of his theme, we see what unusual qualities must be possessed by the one who would expound it adequately. Both profound learning and sympathetic insight are demanded, and with them an intellectual modesty as indispensable for the true scientist as for the occultist. We might well forgive an author's failure to combine such rare qualifications, for we know how difficult each is to attain. But when all are lacking, the keenness of our disappointment makes us wonder why the task was essayed.

The book consists of ten chapters, attempting "a systematic review of the testimony of each science"—Electricity, Chemistry, Physiology, Astronomy, Physics, Geology and Palæontology, Archæology, Philology, and Anthropology,—and a closing effort to depict "the present outlook." The lay reader will find in these much of great interest, and very striking corroborations of H. P. B.'s teaching. But so much of discredited "newspaper science" is included, the false so hopelessly mingled with the true, and the distortions which result are so great, that the whole is not only unreliable but misleading. This is the more to be regretted in that the actual scientific attitude is to-day far closer to Theosophy than are its popular presentations,—far more liberal and open, as well as far more sane. It is very rarely that the true scientist is dogmatic. The worker on the confines of knowledge is too keenly aware of the extent of his ignorance, too constantly in the presence of the unknown, to permit him to share that sophomoric certainty and finality of conviction which characterize those whose knowledge is derived at second hand. We are forced to the conclusion that it is only with this popular reflection of science that Dr. Marques is acquainted, and that this fact accounts for his own attitude

toward it. On every page his presentation would lead us to believe that scientists, instead of devoting their lives to the attempt to advance human knowledge, were being driven forward against their will, and compelled "reluctantly to admit" this or that theosophic truth. He completely misses the true relation between theosophy and science: that the one is a view of truth from above, an insight which may be gained and verified by the soul; the other the slow and laborious movement of the lower mind, pushing its way into the finer realms of nature, often mistaken in its course, too often blind to the possibility of guidance from above, but always honest, always eager to advance so long as it can build at each step a road along which all may follow.

The failure to realize the significance of this relation shows as clearly and as unfortunately in Dr. Marques' conception and presentation of theosophy as in his concept of science. His theosophy is hardened and dogmatised. He would lead us to believe that it is a mental system differing in no way from modern science save in priority of publication, and in being true where science is false. He seems to forget that the truths of the spirit must be known of the spirit, and not of the mind; and that before we can really know the truth of H. P. B.'s teaching we must reach the viewpoint from which it may be seen. He is as ready to take his theosophy as his science at second hand,—and never questions the possibility that he is misunderstanding each.

But despite the resentment that this attitude must arouse both in the scientist and the theosophist, Dr. Marques' book contains, for those who can disentangle them, many most interesting and valuable parallels between H. P. B.'s teaching and modern science. Prophecy after prophecy is shown fulfilled, and we can see here, in brief compass, how on all sides science is filling in the theosophic teachings of evolution and the finer forces operative throughout the Cosmos as within the atom. If the book irritates it also stimulates, and for this Dr. Marques deserves our thanks.

The Inward Light, by H. Fielding Hall, author of *The Soul of a People,* etc. We hope to review this very remarkable book in the next issue of the QUARTERLY. For the moment, we can do no more than call it to the attention of our readers. It is a text-book, first of the theosophic attitude, and, secondly, of many doctrines which have come to be known as theosophical. The tolerance of its author is superb—and it is not the easy tolerance of the indifferent: it is the reasoned tolerance of a profoundly religious mind. He takes as his text the Buddhism of the Burmese. But he does not make the common mistake of trying to convert the West to an exotic form of religion. His appeal is to all who are mystically inclined, regardless of the terminology they prefer.

In the past, we, as Theosophists, have cried aloud for some brief and attractive statement of our philosophy. It seems almost as if those who do not call themselves Theosophists are doing this work for us more effectively than we could do it for ourselves. They have been influenced by the propaganda of the past thirty years, either consciously or without knowing it; and in some cases, as in this, it is quite evident that they have been influenced very directly also. The result is a book that we can put into the hands of almost any inquirer who would know of us, "What is Theosophy?" We, meanwhile, instead of giving time and energy to "authoritative statements"—the inevitable effect of which, if successful, would be to crystallize our views and to make our Society sectarian—can propagate the theosophic spirit by carrying it into every form of work which promises to benefit humanity. Merely to be able to recommend *The Inward Light,* and to know why we do so (how few people know *why* they do anything!); to be able to do such things deliberately, as from the soul and for the evocation of the soul in others—is service more valuable and more far-reaching than perhaps most of us suspect.

Apart even from that, the fact of recommending it should give us the opportunity to call attention later to the application of the same principles to Christianity and to other phases of contemporary thought. T.

The Cities of St. Paul; Their Influence on His Life and Thought, by Sir W. M. Ramsay, D.C.L. (A. C. Armstrong & Son, New York.) This is a very interesting attempt to show how St. Paul was influenced by, and, in his turn, influenced, the world of Greek thought of his day. But the author ploughs deep. He attacks the theory of evolution as applied to the history of religion. He repudiates the idea of primitive, in the sense of savage, beginnings. He sees religions as originally pure, although incomplete. Savagery he regards as degeneration. And he believes that St. Paul also held this view—a belief which we share with him. T.

Paul the Mystic, by the Rev. James M. Campbell, D.D. (G. P. Putnam's Sons, New York), has been written to prove what should not, but which does need proving, so far as the average churchgoer or minister is concerned, namely, that St. Paul was a mystic. We welcome most cordially the reverend doctor's contribution, which is so evidently the product of profound conviction. T.

The Winterfeast, the latest play by Charles Rann Kennedy, provides a clue to the understanding of *The Servant in the House,* which has met with such amazing success in New York City. *The Servant in the House* was supposed to be a plea for social justice. Actually, it was nothing of the sort. It was based upon utterly false sentiment. One incident sufficiently describes it—when the butler, who is also the Bishop of Calcutta and, incidentally, an incarnation of Christ, puts his arm round the neck of an impertinent page-boy and says: "Come along, little comrade!" Social injustice was supposed to be proved by the fact of social inequalities. Life itself was judged, not by its meaning and purpose, but by the quantity of comfort and general well-being distributed to each person. No such statement was made by the dramatist, but clearly his premises were that sickness and poverty and all other disagreeable experiences are evils; and that prosperity and comfort, and other physical conditions which are commonly classified as agreeable, are necessarily good, in and of themselves. Not for one moment does it seem to have occurred to him that the universe may exist for the purposes of soul; and that experiences, either agreeable or disagreeable, may be for the soul's education, rather than for the pleasure or discomfort of the personality.

In his new play, *The Winterfeast,* the setting of which is in Iceland in the year 1020 A. D., the same perverted idea of justice is the main subject of the plot. Newspaper critics speak of it as if it were intended to illustrate the strange workings of Fate, so dear to the old Greek dramatists. But while Æschylus and his compatriots, as the fundamental law of life, found that "whatsoever a man sows, that shall he also reap," Mr. Kennedy seems to regard Fate as a purely arbitrary and cantankerous creature, whose methods are haphazard when not positively spiteful. Ostensibly, the play has no sociological application. Mr. Kennedy's sociological views are so well known, however, that one must suppose a deeper intention than appears upon the surface of *The Winterfeast.* His moral, then, would seem to be that human life, and its organized expression in society, are wholly chaotic and purposeless; and that man, being unsupported by any natural or divine law of justice, is unable even to act justly in his relations with his fellow men. We do not mean that Mr. Kennedy sets out deliberately to establish any such thesis. On the contrary, he puts into the mouth of one of his characters the wholly satisfactory remark that "lie engenders lie." This sagacity, unfortunately, is merely spasmodic; the fact being that Mr. Kennedy is confused, and that, in this last of his plays, he gives unconscious but complete expression to the mental chaos which *The Servant in the House* revealed only to those who have

seriously studied the problems over the surface of which he skims.—Since the above was written, public announcement has been made that *The Winterfeast* will at once be withdrawn from the boards. X.

We have been turning over the pages of *The Theosophist* for December, 1908—rather pensively and regretfully, it must be confessed, for we remember the great, by-gone days when it flamed with the splendor and light of H. P. B. One Editorial Note demands comment. This Note suggests that "in 1895, the American Section of the T. S., led by Mr. Judge, left the original Society and established itself on independent lines," thus "rending the seamless coat." In reality, the "seamless coat" was rent, not in 1895, but in 1894, when certain members brought accusations against Mr. Judge, in violation of the Society's fundamental principle of tolerance and religious liberty. Those who made these attacks, and those who acquiesced in them, thereby departed from the firm foundation laid by H. P. B.—the foundation of genuine toleration and liberty of belief. What Mr. Judge did, was to draw closer the bonds of brotherhood and fellowship among those who, with him, adhered loyally to the fundamental principle of the Society, the steadfast practice of genuine toleration. Our views on this fundamental question have been stated in detail many times, in THE THEOSOPHICAL QUARTERLY, for example in our issues for July, 1907, and July, 1908; to which we refer those who desire to go deeper into the matter.

C. J.

MAGAZINE LITERATURE.

The Open Court for October contains much of interest. In a short contribution by Dr. Paul Carus on "The Sixth Sense," he mentions that Mrs. Lucy MacDowell Milburn, the well-known lecturer on Christian and Greek Art, has suggested that the passage in Rev. XVII, 10, where we read of seven kings of whom "five are fallen, one is, and the other is not yet come," refers to the "seven senses" of which five have "fallen," or have become contaminated with sensuality, while the one that "is" refers to the sense of dreams (?), and that the other that "is not yet come" means the spiritual sense to be developed in the millennium which shall precede the end of the world. The November issue is disappointing. T.

The Monist for October contains the third installment of Teitaro Suzuki's "Brief History of Early Chinese Philosophy," dealing now with its religious aspect. These articles shōw considerable research, but such an utter lack of comprehension that the result is almost irritating. Mr. Suzuki is a Japanese. We doubt whether this gives him any special right to dogmatize about the meaning of Taoism, which was typically a Chinese product. He says that the Taoists "seem to have had nothing especially to do with the worship of God," and although the use of "seem" might have saved him if he had left well alone, he commits himself in the next sentence to the positive statement that Taoism is not religious in the proper sense of the word, but "practical, moral and rationalistic"; also "highly speculative." Lao-tsze was a mystic among mystics; so were his immediate followers. Mr. Suzuki appears to have no glimmer of what mysticism means. Consequently, mystics are not religious. The same issue contains an article by Herbert Chatley entitled, "Mediæval Occultism," which should have been called "Mediæval Magic." The author attempts to establish the proposition that "Ritual is a suggestive series of acts, and as such is comformable to the laws of suggestion." From which he infers that "theurgic magic has a claim to serious consideration." It is an interesting subject, even from that point of view; but the article is too short to be of permanent value. T.

The Journal of Philosophy, Psychology, and Scientific Methods, Nos. 21 to 24, provides reading of great value to advanced students of these subjects. The "Reviews and Abstracts of Literature," which always show conscientious study, should be particularly helpful to university professors and to all teachers whose duty requires them to keep track of the flood of new literature of a technical or abstruse character. Mr. George A. Coe's treatment of Professor H. B. Mitchell's *Talks on Religion,* is disappointing. But this is perhaps due to the fact that we read with so much pleasure the unusually able and sympathetic reviews of the same book which appeared in *Current Literature,* and in *The North American Review,* the latter by Mr. G. C. Mars. T.

The New Age Magazine, formerly *The New Theology Magazine,* is treading on dangerous ground. In its November issue it reprints an article by Thomas Lake Harris, whose career was so consistent an expression of his principles that Madame Blavatsky found it necessary, more than once, to refer very plainly to both; and it publishes an article on "The Meaning of the Cross," being "Teachings of the Order of the 15," in which we are told that "the third utterance, 'Woman, behold thy son,' is a recognition of the feminine principle, or the mother side of God, and the purity and sacredness of sex." This is to carry sex, as a permanent principle, into the spiritual world; and although this may seem a harmless and purely theoretical lapse, long experience has demonstrated that few things are more dangerous. The ultimate step of all is said to be that at which the disciple has found "the real center of life, the one central point which can send the life-force through the two, and the two become one flesh." It is to be hoped that the "Order of the 15" do not know what they are talking about. In any case, this cannot be repeated too often: God and the spiritual world are above sex. T.

Theosophisches Leben, for September, October and November, contains more original matter than usual, some of it of a very high order. It is a thoroughly representative theosophical magazine. A sample copy will be sent free of charge on application to Paul Raatz, Theosoph. Verlag, Wilhelm-strasse 120, Berlin, S. W. 48. There must be many Germans in this country who, both for their own pleasure and instruction, and in order to encourage this excellent work in the Fatherland, would be glad to become regular subscribers. In any case we hope so; for it would be difficult to express adequately our interest in the welfare of this organ of the Theosophischen Gesellschaft in Deutschland. T.

We have also received *The Light of Reason* for October; *The Herald of the Cross* for November; the *Historic Magazine* and *Notes and Queries* for November.

A CALENDAR OF ANCIENT PHILOSOPHY.

For some years past the Denver Branch has rendered a very valuable service in publishing calendars containing quotations from theosophic literature. It is as real a help as it is a pleasure to live surrounded with touchstones of the inner life and incentives to high thoughts, and all our thanks are due to the members in Denver for the judgment and taste they have used in preparing these artistic sheets. The selections for the coming year are from the religious thought of many past civilizations, culled from the Hermetic philosophy of Greece and the sacred books of Egypt, no less than from the scriptures of ancient India and China. The print and decorative borders are most pleasing. The calendars may be obtained from the Secretary T. S., for 25 cents.

QUESTIONS AND ANSWERS

QUESTION 63 (*Continued*).—*What is the best way to resist temptation?*

ANSWER.—Dwell upon the opposite virtue, and insist to yourself that you possess it. If, for example, you habitually gossip and are given to saying clever things which have a little sting behind them, then consider constantly the silent things of life—the profound stillness of nature—and the appointed courses of the stars. Think of yourself as one with these, of your ideal of non-interference, of doing your own duty, of never speaking without a purpose, of tolerance and of charity. As you fill your mind with such thoughts the desire for idle, vain chattering will drop away from you. Or if you feel it you will recognize it as the small mean thing it is—no part of your true self. So as you disassociate yourself from it in thought you will become free from it in act. But if on the other hand you try to approach it directly by saying "I must remember not to gossip;" "It would not be kind to repeat that funny story of Mrs. ———," then your mind is constantly full of the very thing you wish to free it from, and sooner or later we act out what is in our mind. N.

QUESTION 91.—*What is true occultism and how can one practise it?*

ANSWER.—True occultism is the science of the Soul. This science has a theoretical and a practical aspect. The theoretical aspect consists of a philosophy which teaches the laws of the Soul. These teachings, called esoteric philosophy, have been given from time to time to mankind by those who have proved their truth by living according to the laws contained therein. They not only teach but have *become* that which they teach.

The study of this esoteric philosophy (theoretical occultism) is of the greatest importance, and, in fact, a necessity for those who wish to become practical occultists. In every branch of science, however, study and practice are not identical, and no one can become a practical occultist solely by occupying himself with the esoteric philosophy or by studying ancient and modern Sanscrit works. Practical occultism cannot be pursued by holding spiritualistic séances or by endeavoring to obtain any information whatever with the assistance of a medium. Neither is practical occultism knowledge and practice of the powers of human magnetism or hypnotism. These are occult arts and to the inexperienced more or less fraught with danger; they are in no wise occultism. To attain this there is only one path: to live the life taught in esoteric philosophy. For instance, esoteric philosophy teaches that the whole universe is a conscious *unity,* finding its manifestation in the world-soul; and practical occultism consists in each individual seeking to attain a consciousness of unity with the world-soul—seeking to *become* this unity, of which he holds himself to be an isolated part, as long as he feels his separation from other beings.

Overcoming this sense of separateness is practical occultism. The way is self-

sacrifice, thinking of others more than of one's self, seeking to promote the progress of others more than one's own.

Striving to become conscious of the unity of all things, living and working in this unity, as drops of water in the great ocean—this is practical occultism!

Y.

ANSWER.—Occultism has been defined as doing the right thing in the right way at the right time and in the right place. I do not know of a better definition. How to practise it is very much like the next question in this issue of the QUARTERLY, "What is the best method of making the ideal real?" It seems to me that the best way of practising occultism is to practise occultism, or in other words, and in the language of the definition, to do the right thing in the right way, at the right time, and in the right place. G.

QUESTION 92.—*What is the best mode of making the ideal real?*

ANSWER.—In the first place it is necessary to have a definite ideal to work towards.

Next, we should perform each duty nearest at hand to the very best of our ability every day and every hour of the day, looking always to the Higher Self for wisdom to discriminate as to what is duty.

The great trouble with many earnest students is the seeming multiplicity of duties; then the question arises how to perform them all satisfactorily. Suppose, then, we simply perform the duties nearest to us, all that we comfortably can, and do them well, will they not be better done than they would, should we endeavor to spread out our work, our influence, our help, over more ground than we can comfortably cover?

Let us look ever to the Higher Self—the God within—the Father—for guidance, and then resolve to do our utmost to follow this guidance, constantly endeavoring to fit ourselves to express it more adequately, leaving the result to Him who doeth all things well. C. G. G.

ANSWER.—Some years ago an American statesman gave utterance to a dictum which became famous: "The best way to resume specie payments is to resume." A paraphrase of that saying would appear to be the proper answer to the question. The best method of making the ideal real is to make the ideal real. What more is there to say? Every human being's way of doing this will differ from every other human being's, but the main point is that it shall be done. One might as well ask, "What is the best way to be good?" There isn't any best way of being good. All ways of being good are good ways of being good. G.

ANSWER.—The "best mode of trying to make the ideal real" is to realise constantly in a steady undercurrent of thought, that each human being is ultimating his own ideal. Each race expresses its highest ideal, and then calls this highest conception, "god." It is not safe to try to do more than shape one's *own* ideal. Trying to help anyone else to shape the same ideal or live up to another, not his own, free choice, is not conducive to "sweet Peace and rest, Disciple." . . . Become your own ideal, if you honestly can't find a better one, but be quiet about it, when found. You will then live longer, and raise your standard higher and escape that tired feeling! D. P.

QUESTION 93.—*What may be the duty of a Theosophist to himself?*

ANSWER.—"To control and conquer, through the Higher Self, the lower self. To purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience. Never to do a thing by halves; *i. e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at

all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: 'Be not diverted from your duty by an idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.'"

H. P. B.

QUESTION 94.—*Please give reasons and facts why religious teachings, that is to say, the teachings of the churches, have failed to raise the standard of morals?*

ANSWER.—I cannot give such reasons and facts because they do not exist. The smallest knowledge of history proves that the teachings of the churches have raised the standard of morals, and are continuing to raise the standard of morals, to an immense degree.

Does the querent know anything about past standards of morals? Does he know, for instance, that the moral tone of the Greeks, at the height of their wonderful civilization in the golden age of Pericles, was so low from our present standpoint that we can no longer even refer to the obscene and bestial practices which were then universal?

Does he know of the morals of ancient Rome, of Egypt, of Assyria, of Chaldea, of things which when referred to at all in our histories, are always put in those untranslatable Latin footnotes?

Or take later times, the Middle Ages in Europe, and read the "History of European Morals." We cannot rise from such a book with any doubt whatever about the steady improvement in our ethical standards.

There is a great deal of nonsense written about the church and its influence. The plain fact is that with all its faults and shortcomings, in spite of the crimes committed by it and in its name, in spite of Inquisitions and persecutions, narrowness and dogmatism of belief, the general influence of the church has been for good and it has had an incalculably beneficial effect upon moral standards.

C. A. G., JR.

QUESTION 95.—*Jesus proved himself a Master of life by healing the sick, and declared that that power accompanied belief in his doctrine. Was this physical healing only a myth or figurative language? If not, could not a Theosophist, if he would, find a scientific basis in Theosophy for metaphysical healing, and thus step by step become master of so-called physical infirmities?*

ANSWER.—It would require a book to answer adequately such a far-reaching question and it would also require much greater knowledge than is possessed by the present writer.

I believe that Jesus healed the sick. I am convinced that belief in His doctrines will confer the power to heal the sick, if by "belief" we mean that His Doctrines are *lived* and become a part of the consciousness and nature of the disciple. I also believe that a Theosophist can find a scientific basis for so-called metaphysical healing and thus become a master of physical infirmities. But after we have said this, what do we mean? What do we mean by metaphysical healing?

Presumably metaphysical healing is the cure of physical infirmities by non-physical means; by methods other than those of orthodox medicine, as for instance, by the influence of mind over matter, or by some super-physical force or energy. It will be seen at once how enormous is the field covered by such a definition, for it would include every variety of healing known or suspected by man. As a matter of fact there is no reason to doubt that there are at least as many different kinds of metaphysical healing as there are planes or forces above the purely physical plane, for each of these super-physical planes must have a force which is capable of influencing the matter of our bodies and therefore may make what we call cures.

This is what makes the subject so exceedingly difficult. We have a very little empirical knowledge about two or three planes or forces which lie close to the physical plane and we have learned how to manipulate these forces to some extent and in a purely mechanical way, without in the least knowing what we are doing. We get curative effects which sometimes are quite remarkable, and we have much reason to believe that at the same time we may be doing other things which more than counterbalance the good effects of the physical cure. But as these bad results are intangible and often take a long time to manifest, or remain always as a weakness on the mental or psychic plane, it is very difficult to persuade people to believe in their reality, while on the other hand they can see the immediately curative results.

I cannot pretend to give a list of the different kinds of metaphysical healing, but we are all familiar with several of them. There is the beneficial effect of propinquity to a person of abundant physical vigor. Old people are said to be strengthened by sleeping with young and healthful persons and to derive a feeling of invigoration from such association. 'Laying on of hands," as it is sometimes called, is another kind of healing, due probably to the unconscious dissemination of physical magnetism. Much massage and perhaps a good deal of the benefit derived from osteopathy come within this category.

There is another class where the healer deliberately uses his magnetic power by act of conscious will. Colonel Olcott performed many remarkable cures by this means in the early days of the Society. The rationale of it is obscure. It may be that the magnetism of the healer flowing into the patient tends to regulate the congested condition or supplies a deficiency of nerve force; but there is probably more to it than this, and the plain fact is that we do not know how these obscure forces work. Faith in the ability of the healer to effect a cure is a very important element, perhaps often the main element in the remarkable results sometimes obtained.

It is clear that the healing abilities of people will differ in a very marked degree, according to the amount and character of their magnetism and its relation to the particular lack of the patient. A healer might well have control over stores of magnetic power, but its mere possession would be no indication of occult knowledge or the power to use it wisely.

Then there is healing by hypnosis. Here we touch a wide field where almost complete ignorance is paramount. The curative power in such cases would appear to come often from the higher nature of the patient, hypnotism serving merely to make quiescent the lower nature, the brain and personality, so that the higher power can operate undisturbed. It is probable that in some cases, such as Christian Science, the curative influence also comes from the subliminal part of the healer as well as from the patient.

Then there are the fully conscious and magnificent manifestations of healing power which are given by Christ and by other "divine" men. About the rationale of these we do not know enough even to speculate intelligently. Evidently the querent or any one else who wants to become a "master of physical infirmities" must follow the same "small old Path reaching to the Eternal" which Christ pointed out and which every other spiritual teacher has urged upon his followers. And until he has progressed some distance upon this Path and has learned a great deal more about these things than we know now, I would strongly recommend that he leave them very much alone.

B. N. B.

T·S·ACTIVITIES

IN NORWAY.

It is with a deep sense of pleasure—the greater because it will be shared by all members of the Society, that we print the following letters, heralding closer union with our comrades in Norway. Within two years it has been our privilege to welcome the strong accession to our membership of the British and German National Branches, and this further strengthening of our international brotherhood is a matter of profound congratulation to us all. As will be seen from Colonel Knoff's letter, the action now taken by the Norwegian Theosophical Association is a direct result of the decision of the last convention of the T. S. to return in name, as well as in fact, to the original international character of the Society, and is a further proof of the wisdom of that decision.

CHRISTIANIA, November 14, 1908.

To the Secretary T. S.

Comrade: Enclosed I send you a formal application from the former T. S. in Norway, now called in English "The Norwegian Theosophical Association" (abbreviated "N. T. A.") in Christiania, to be chartered as a Branch of the international Theosophical Society, whose headquarters are in New York, U. S. A.

As far as I remember I have earlier sent to Mr. Johnston, the chairman of the Executive Committee, a translated copy of the present constitution of our society, wherefore I have not now enclosed another copy with the application for a charter for our Branch.

As to the annual dues of our Branch to the headquarters, I propose that these should be 20 cents for each member, which is, as far as I know, a little more than the dues paid for each member of the German Branch. If I am mistaken on this point, I will add that our Branch is willing to pay the same dues as the German Branch.

Looking forward with hope and joy to the time when our little Branch is again reunited with the one international Theosophical Society, I am

Fraternally yours,

T. S. KNOFF.

CHRISTIANIA, November 14, 1908.

To the Executive Committee of the Theosophical Society, New York, U. S. A.

At the Annual Convention in 1907 of "the Norwegian Theosophical Association," in Christiania it was resolved that this Society should make terms about joining the Theosophical Society in America, as soon as the latter proved its international character by dropping the words "in America" in its name. As this alteration of name has taken place at your Annual Convention in April this year, we have now—on behalf of the Norwegian Theosophical Association—to apply to you about this matter.

Our former Constitution, with some additional rules, of which a copy follows, shall form the By-Laws of our Branch. From the additional rules you will learn that our Branch has resolved to abide by the Constitution of the Theosophical Society, the principles of its By-Laws and the rules for Branches, there laid down.

We apply now for a Charter for the Norwegian Theosophical Association as a Branch of the Theosophical Society, and we submit our By-Laws to your approval.

A list with the names of the members of our Society, and their addresses, follows.

O. HOUIE, CARL SJÖSTEDT, T. S. KNOFF.

BY-LAWS

of "The Norwegian Theosophical Association,"

organized in Christiania, as a Branch of the international Theosophical Society with Headquarters in New York, U. S. A.

1. *"The Norwegian Theosophical Association"* (N. T. A.) in Christiania shall be a Branch of *"The Theosophical Society,"* whose headquarters are in New York, U. S. A.

2. The official name in English of this Branch is: *"The Norwegian Theosophical Association"* (abbreviated: "N. T. A.")

3. Its future Constitution shall be that of the Theosophical Society.

4. Its present Constitution shall form the fundamental part of the By-Laws of this Branch.

5. As a Branch of the Theosophical Society it shall abide by the principles and rules for Branches, laid down in the By-Laws of this Society.

6. The annual dues of this Branch to the headquarters shall be twenty (20) cents for each member.

7. Application for membership shall be countersigned by two members of the Branch.

IN ENGLAND.

From England comes the best of news. The London Branch is holding public lectures regularly, attended by audiences of over a hundred, and reports steadily increasing interest and sympathy. Two booklets which have just reached us as this goes to press, come with the information that the edition printed has already been exhausted, so great and unexpected was the demand for elementary Theosophic literature. The first of these, "The Influence of Theosophy in Daily Life," by Dr. Keightley, is printed elsewhere in this issue of the magazine. The second, "The Theosophical Society, Its History and Constitution," is a happy offspring of the close union between the English and American Branches, as the first part is contributed by an American member and the second by the President of one of the Branches in the north of England.

IN GERMANY.

Under date of November 1st we have received a report of the opening of the winter's work in the German Branches. According to custom public lectures and propaganda were generally suspended during the mid-summer, though a few of the Branches, among them that at Munich, continued their meetings without break. In the early autumn full activity was resumed in all the Branches, and substantial gains both in membership and work have been recorded.

In Berlin a new Branch has been formed at Südende, a southern suburb, and it has begun its work with 15 members. The public lectures of the various Berlin Branches now claim almost the whole week. On Monday the North Berlin Branch

has its lectures; on Tuesday, the Branch at Südende, while Wednesday and Friday evenings are taken by the mother "Berlin Branch" and the Branch in West Berlin, respectively. On Saturday, twice in each month, the members of all the Branches come together for study. These meetings are not of as public a character as the others, and this autumn "The Voice of the Silence" has been chosen as the text-book. In addition to this long roll of meetings, which makes of Berlin one of the most active centers of propaganda in the Society, the Berlin Branch opens its rooms each month for a social gathering, at which Mrs. Raatz has given English lectures on Theosophical themes for the benefit of those who wish to learn or improve their English. November 18th was set by the Berlin Branch for a great public meeting, Mr. Wiederhold speaking on "Repentance and Self Redemption."

Though the Berlin Branches have set a high standard of work, the other German Branches have been no less active. From Dresden, from Münich, from Suhl and Flensburg and Neusalz come reports of interesting lectures, of new opportunities, or of accessions to membership. One of the most promising and fruitful features of their work is the co-operation between the Branches in the exchange of visits and of speakers. Thus the Branch in Münich visited that in Suhl, where Mr. Frölich spoke to the question, "Why are we on earth?" and at the celebration of "the third birthday" of the Neusalz Branch, Mr. Weiss of Berlin lectured on "The Objects of the Theosophical Society."

With the newly constituted Branch at Südende the T. S. in Germany consists now of ten Branches. They have raised the question as to whether they should continue their formal union among themselves as the German National Branch of the T. S., for administrative purposes, or take their stand as individual Branches of the international T. S. The two are of course entirely compatible, as they were represented and voted at the last T. S. convention at Dayton, Ohio, as individual Branches, on the same footing as the Branch in New York or in Cincinnati, while they meet together in local convention to discuss the work in Germany.

We cannot refrain from quoting, and we earnestly join in the prayer with which their report closes: "May the Spirit of Theosophy work through our Branches and help to strengthen the great Spiritual rebirth that is taking place in Germany."

IN AMERICA.

It is to further this spiritual rebirth, taking place not only in Germany but all over the world and most clearly in America, that the American Branches are directing their chief efforts. And because this new spiritual life is manifesting itself in all departments of our national thought—in science as well as in our churches, in civic reform and in the effort to bring all classes together for better understanding and helpfulness, in literature and in art, and in philosophy—because in each of these this new Spirit breathes and struggles for expression, the real work of the Branches in America, in seeking to further the movement of the Spirit, is of necessity very diverse and often impossible to record.

THE NEW YORK T. S.

This has been the case with the work in New York, where in the three great divisions of Christianity (the Greek, the Roman Catholic, and the Protestant Churches), in the universities, in the magazines and daily papers, in the national organizations which have here their centers, the members of the Society have worked for the recognition of the reality of the religious life and for the spread of brotherhood. In addition the regular open meetings of the Society have been continued with constantly growing interest and attendance.

THE CINCINNATI BRANCH.

The following letter and syllabus from the Secretary of the Cincinnati Branch are typical of the way in which the winter's work in the Middle Western States has opened, and might easily be paralleled in the reports from Indianapolis and Dayton and other centers.

To the Secretary T. S.

Dear Friend and Co-Worker: Enclosed please find application for membership and money order for two dollars, for Mr. ———. By adding his name to the membership roll, I feel that we have secured a sincere worker, and an earnest searcher for truth. I also enclose syllabus cards for this season's work. The subjects, I think, are all good, and I look forward to a season's good work. I feel that we did some very good work last season, judging by the increased attendance, and by the earnest inquiries of the visitors. I cannot believe that these people come night after night to hear the subjects discussed, just for curiosity's sake, for we have nothing to amuse them, but on the contrary I think they come to receive the truths we have to give. Therefore I feel very much encouraged and feel that we will spread the truth farther and wider this season. The students here all seem to realize the importance of the noble purpose for which we are working, and the thought we keep in mind is, "Live the Life and you will know the Doctrine." With this uppermost in your mind, and working along this line always, you cannot do otherwise than help and benefit the noble purpose of Theosophy. At our annual election the following officers were chosen: Dr. Tenney, President; Mr. E. A. Allen, Vice-President; Mr. F. C. Benninger, Secretary-Treasurer; Miss M. D. Hohnstedt, Librarian. [Signed] F. C. BENNINGER, *Secretary.*

SYLLABUS.

Jan. 5—Personality, Individuality and Heredity.
" 12—Emerson.
" 19—What Shall I Do to be Saved?
" 26—Death and After.
Feb. 2—To be Announced.
" 9—Am I My Brother's Keeper?
" 16—Individual Responsibility.
" 23—Where and What Is Heaven?
Mar. 2—Spiritualism.
" 9—To be Announced.
" 16—Reincarnation.
Mar. 23—Quo Vadis.
" 30—Man's Relation to the Lower Animals.
Apr. 6—Brotherhood.
" 13—Are All Experiences Necessary?
" 20—To be Announced.
" 27—Karma.
May 4—Involution and Evolution.
" 11—Lotus Day.
" 18—Imagination.
" 25—Closing Exercises.

IN CANADA.

The Branch in Toronto has resumed its regular Sunday and Friday meetings, and the Secretary reports, in addition to an increase in membership, that "Things are more promising than they have been since the formation of our Branch and I feel delighted." Their class for the study of the New Testament has been particularly successful and numbers from 40 to 45.

IN SOUTH AMERICA.

From Caracas there is similar news—a constant deepening of interest and a steadily growing demand for what Theosophy has to give.

This is the word that comes to us from all over the world. In the words of our German brothers, may we so live and labor as "to let the Spirit of Theosophy live through us" and meet this demand. H. B. M.